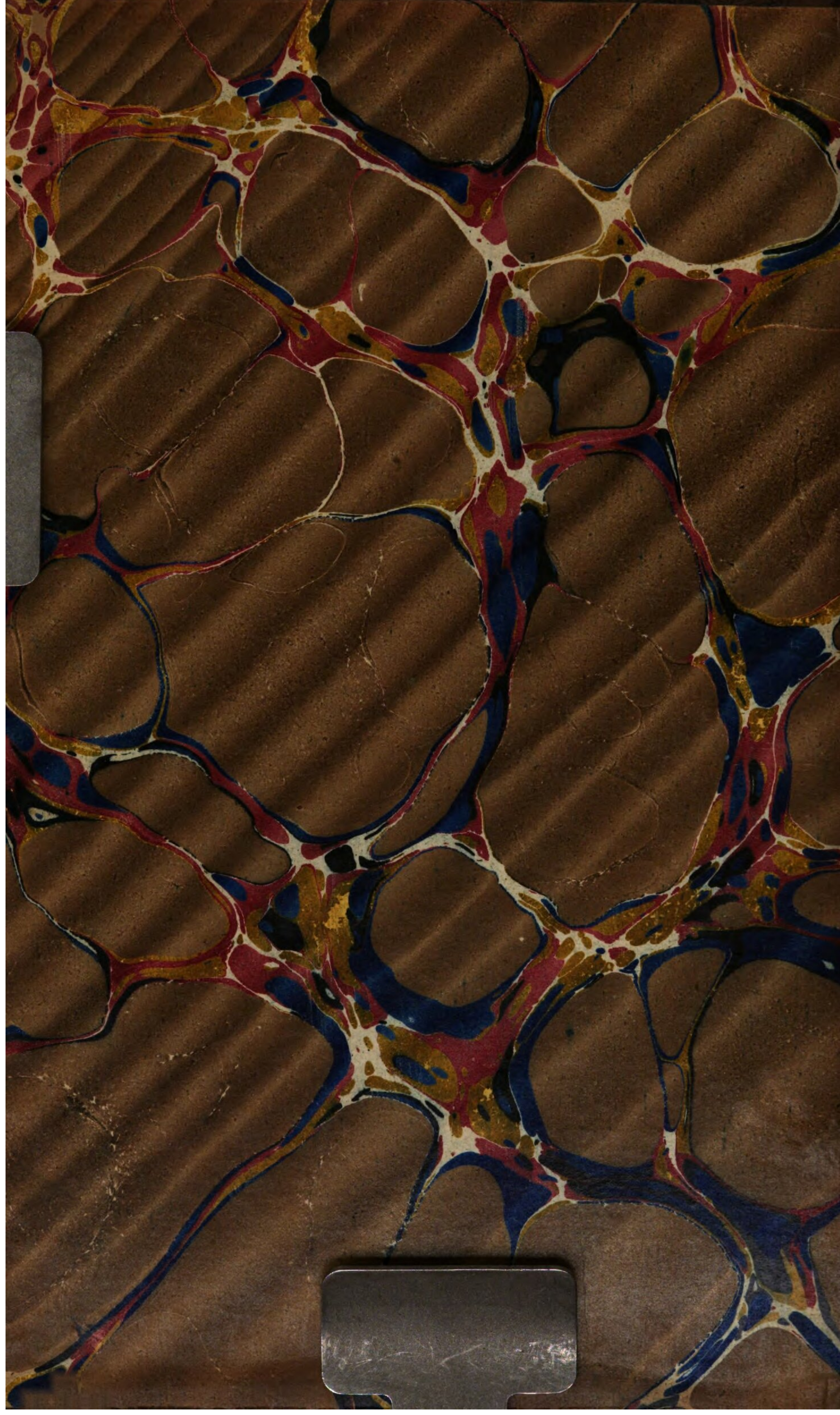
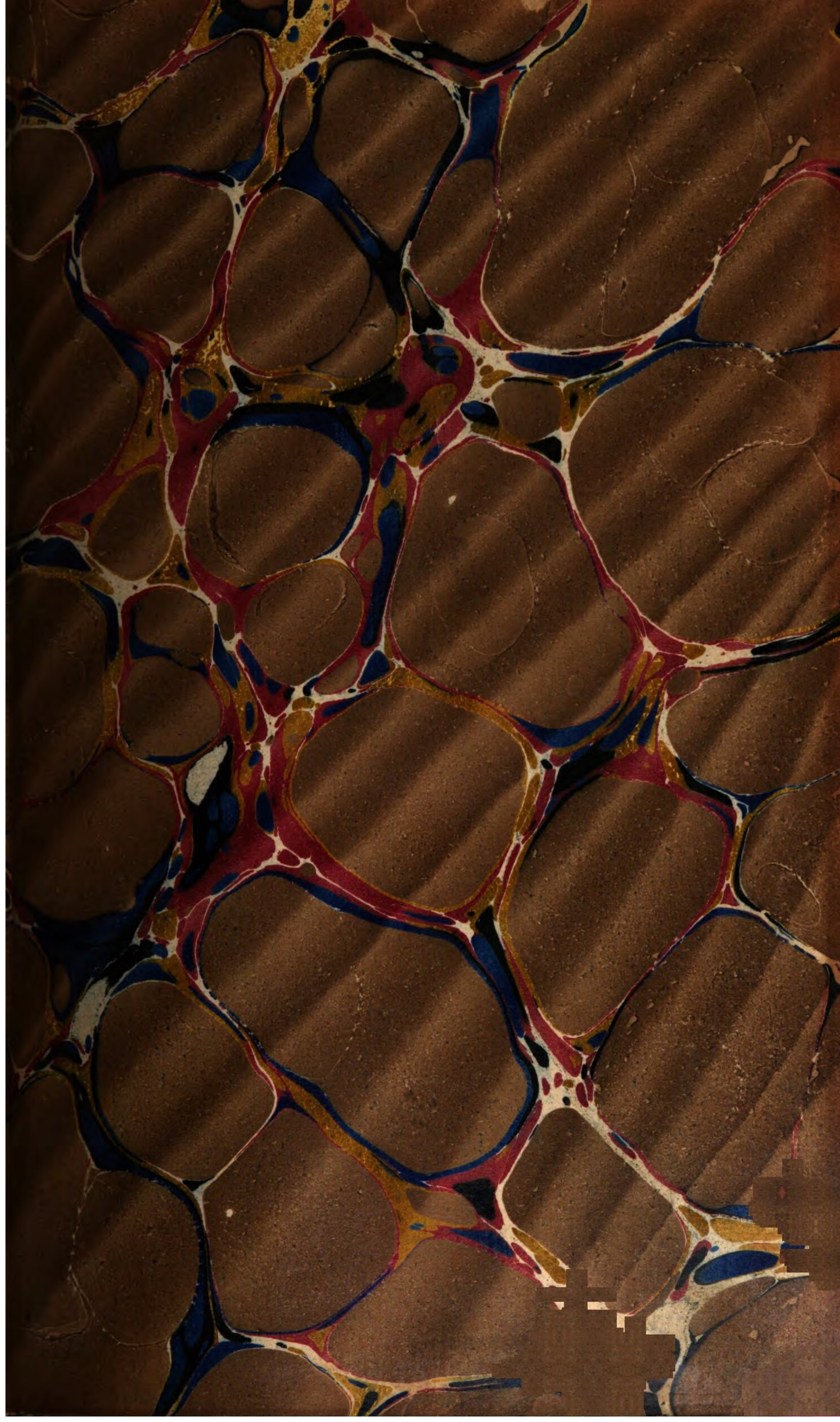






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IN TWO VOLUMES

THE HON. HENRY D. DUNSTON
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BY HENRY D. DUNSTON

1811

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THE
DELIGHTS OF WISDOM
CONCERNING
CONJUGIAL LOVE:

AFTER WHICH FOLLOW

THE
PLEASURES OF INSANITY
CONCERNING
SCORTATORY LOVE.

IN TWO VOLUMES.—VOL. II.

TRANSLATED FROM THE LATIN OF
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A NATIVE OF SWEDEN.

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THE
DELIGHTS OF WISDOM
CONCERNING
CONJUGIAL LOVE.

*Concerning the CAUSES of APPARENT LOVE,
of FRIENDSHIP, and of FAVOUR in MAR-
RIAGES.*

271. HAVING treated of the causes of colds and separations, it follows from order, that the causes of apparent love, of friendship, and of favour in marriages, ought also to be treated of: for it is a known thing, that although cold separates the minds (*animos*) of conjugal partners at this day, still they cohabit, and procreate; which would not be the case, unless there were also given apparent loves, alternately similar to or emulous of the heat of genuine love. That these appearances are necessary and useful (*necessitates et utilitates*), and that without them houses (*uu*) would not stand,

(*uu*) By *houses* are here meant the families dwelling therein, according to a common form of speech.

and consequently neither would societies, will be seen in what follows. Moreover, some conscientious persons may be distressed with the idea, that disagreement of mind subsisting between them and their conjugal partners, and internal alienation thence arising, may be their own fault, and may be imputed to them as such, and on this account they are grieved at the heart; but whereas it is not in their power to prevent internal disagreements, it is enough for them, by apparent love and favour, to quiet from a principle of conscience the inconveniences which might arise; hence also friendship may possibly return, in which conjugal love lies concealed on the part of such, although not on the part of the other. But this subject, like the foregoing, by reason of the great variety of its matter, shall be treated of in distinct articles, which are these: I. *That in the natural world almost all are capable of being joined together as to external affections, but not as to internal, if these latter disagree and appear.* II. *That in the spiritual world all are joined together according to internal affections, but not according to external, unless these act in unity with the internal.* III. *That the affections, according to which wedlock is generally contracted in the world, are external.* IV. *But that in case they are not influenced by internal affections, which conjoin minds, the bonds of wedlock are loosed in the house.* V. *That nevertheless those bonds must continue in the world till the decease of*

one of the parties. VI. That in cases of wedlock, in which the internal affections do not conjoin, there are external affections given, which assume a semblance of internal, and tend to consociate. VII. That hence comes apparent love, apparent friendship and favour between conjugial partners. VIII. That these appearances are conjugial semblances assumed, which are commendable, because useful and necessary. IX. That these assumed conjugial semblances, in the case of a spiritual man (homo) conjoined to a natural, savour of justice and judgment. X. That these assumed conjugial semblances with natural men savour of prudence, for various reasons. XI. That they are for the sake of amendment, and for the sake of accommodation. XII. That they are for the sake of preserving order in domestic affairs, and for the sake of mutual aid. XIII. That they are for the sake of unanimity in the care of infants and the education of children. XIV. That they are for the sake of peace in the house. XV. That they are for the sake of reputation out of the house. XVI. That they are for the sake of various favours expected from a conjugial partner, or from his or her relations; and thus from the fear of losing such favours. XVII. That they are for the sake of excusing blemishes, and thereby of avoiding disgrace. XVIII. That they are for the sake of reconciliations. XIX. That in case favour doth not cease with the wife, whilst faculty ceases with the man, there may exist a friend-

ship resembling conjugal friendship, when the parties grow old. XX. That there are given various species of apparent love and friendship between conjugal partners, one of whom is brought under the yoke, and thence subject to the other. XXI. That there are given infernal marriages in the world between conjugal partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends. We proceed to an explication of each article.

272. I. THAT IN THE NATURAL WORLD ALMOST ALL ARE CAPABLE OF BEING JOINED TOGETHER AS TO EXTERNAL AFFECTIONS, BUT NOT AS TO INTERNAL AFFECTIONS, IF THESE LATTER DISAGREE AND APPEAR. The reason is, because man (*homo*) in the world is clothed with a material body, and this is overcharged with lusts, and these lusts are in it as dregs which precipitate themselves to the bottom, when the must (*xx*) of the wine (*mustum vini*) is clarified; such are the constituent substances, of which the bodies of men in the world are composed; hence it is that the internal affections, which are of the mind, do not appear, and in many cases scarce a grain of them transpires; for the body either absorbs them, and involves them in its dregs, or by simulation which has been learnt from infancy conceals them deeply

(*xx*) The must of wine (*mustum vini*) is the new wine, before it has been purified by fermentation;

from the sight of others ; and hereby man puts himself into the state of every affection which he observes in another, and allures his affection to himself, and thus they conjoin themselves; the reason why they conjoin themselves is, because every affection hath its delight, and delights tie together minds (*animos*). But it would be otherwise in case the internal affections, as the external, appeared visibly in the face and gesture, and were made manifest to the hearing by the tone of the speech ; or if their delights were sensible to the nostrils or smell, as they are in the spiritual world ; in such case, if they disagreed so as to be discordant, they would separate minds (*animos*) from each other, and according to the perception of antipathy, minds would remove themselves at a distance. From these considerations it is evident, that in the natural world almost all are capable of being joined together as to external affections, but not as to internal affections, if these latter disagree and appear.

273. II. THAT IN THE SPIRITUAL WORLD ALL ARE CONJOINED ACCORDING TO INTERNAL AFFECTIONS, BUT NOT ACCORDING TO EXTERNAL, UNLESS THESE LATTER ACT IN UNITY WITH THE INTERNAL. The reason is, because in the spiritual world the material body is rejected, which could receive and bring forth the forms of all affections, as hath been just now said above, and man (*homo*) being stripped of that body is in his internal affections, which his body had before concealed ; hence

it is, that in the spiritual world homogeneities and heterogeneities, or sympathies and antipathies, are not only felt, but appear also in the face, the discourse, and the gesture; wherefore similitudes are there conjoined, and dissimilitudes are separated. This is the reason why the universal heaven is arranged of the Lord according to all the varieties of the affections of the love of good and truth, and on the contrary hell according to all the varieties of the love of what is evil and false. Inasmuch as angels and spirits have internal and external affections, like as men have in the world, and inasmuch as the internal affections cannot in the spiritual world be concealed by the external, they therefore transpire and manifest themselves; hence with angels and spirits both the internal and external affections are reduced to similitude and correspondence, after which their internal affections by the external are effigied in their faces, are perceived in the tone of their speech, and also appear in their behaviour and manners. The ground and reason why angels and spirits have internal and external affections is, because they have mind and body, and affections with thoughts thence derived appertain to the mind, and sensations with pleasures thence derived appertain to the body. It frequently happens in the world of spirits, that friends meet after death, and recollect their friendships in the former world, and on such occasions believe, that they shall live in the associations of friendship as

formerly; but when that association is perceived in heaven which is only of the external affections, a separation ensues according to the internal; and in this case some are banished from the place of their meeting into the north, and some into the west, and each to such a distance from the other, that they can no longer see or know each other; for in the places appointed for them to stay at, their faces are changed, so as to become the effigies of their internal affections. From these considerations it is manifest, that in the spiritual world all are conjoined according to internal affections, and not according to external, unless these latter act in unity with the internal.

274. III. THAT THE AFFECTIONS, ACCORDING TO WHICH WEDLOCK IS GENERALLY CONTRACTED IN THE WORLD, ARE EXTERNAL. The reason is, because the internal affections are seldom consulted, and if they are consulted, still their similitude is not seen in the woman, for she, by a peculiar property with which she is gifted from her birth, draws back the internal affections into the inner chambers of her mind. The external affections, which induce the men to engage in wedlock, are several; the first affection of this age is an increase of property by wealth, as well with a view to becoming rich, as for a supply of plentiful stores; the second is a thirst after honours, either with a view of being held in high estimation, or with a view of being advanced to an enlarged

state of fortune: besides these there are allurements and concupiscences, but neither do these give an opportunity of exploring the agreement of internal affections. From these few considerations it is manifest, that wedlock is generally contracted in the world according to external affections.

275. IV. BUT THAT IN CASE THEY ARE NOT INFLUENCED BY INTERNAL AFFECTIONS, WHICH CONJOIN MINDS, THE BONDS OF WEDLOCK ARE LOOSED IN THE HOUSE. It is said in the house, because it is done privately between the parties, as is the case when the first heat kindled during courtship, and breaking out into a flame as the nuptials approach, successively defervesces afterwards by reason of the discordance of the internal affections, and at length passes off into cold; that in this case the external affections, which had induced and allured the parties to wedlock, disappear, so that they no longer effect conjunction, is a known thing. That cold arises from various causes internal, external, and accidental, all which originate in dissimilitude of internal inclinations, was proved in the foregoing chapter. From these considerations the truth of what was asserted is manifest, that unless the external affections are influenced by internal which conjoin minds, the bonds of wedlock are loosed in the house.

276. V. THAT NEVERTHELESS THOSE BONDS MUST CONTINUE IN THE WORLD TILL THE DECEASE OF ONE OF THE PARTIES. This proposi-

tion is adduced to the intent, that to the eye of reason may more evidently appear the necessity, utility, and truth, that conjugal love, where it is not genuine, ought still to be affected, or made to appear as if it was genuine; the case would be otherwise if the marriage-contract was not to continue to the end of life, but might be dissolved at pleasure, as was the case with the Israelitish nation, who claimed to themselves the liberty of putting away their wives for every cause, as is evident from the following passage in Matthew: "*The pharisees came, and said unto Jesus, Is it lawful for a man to put away his wife for every cause? And when Jesus answered, that it is not lawful to put away a wife, and to marry another except on account of whoredom, they replied, that nevertheless Moses commanded to give a bill of divorce and to put her away; and the disciples said, If the case of a man with his wife be so, it is not expedient to marry,*" xix. 3 to 10. Since therefore the covenant of marriage is a covenant of life, it follows, that appearances of love and friendship between conjugal partners are necessary (*necessitates*). The reason why wedlock contracted must continue till the decease of one of the parties, is grounded in the divine law, and consequently also in rational law, and thence in civil law; in the divine law, because it is not lawful to put away a wife, and marry another, except on account of whoredom, as above; in rational law, because it is founded upon spiritual, for

divine law and rational are one law ; from the latter and former law together, or by the latter as grounded in the former, may be seen in abundance the enormities and destructions of societies, resulting from the dissolution of marriage, or the putting away of wives at the good pleasure of the husbands, before death ; those enormities and destructions of societies may be seen in some measure in the MEMORABLE RELATION concerning the origin of conjugal love, canvassed by the spirits gathered together out of the nine kingdoms, n. 103 to 115, to which there is no need of superadding further reasons. (*yy*) But these causes do not operate to prevent the permission of separations grounded in their proper causes, concerning which see above, n. 252, 253, 254 ; and also concubinage, concerning which see the second part of this work.

(*yy*) From the doctrine here delivered respecting the marriage covenant, as being a covenant for life, and the dreadful consequences pointed out as resulting from a contrary doctrine, the serious reader will naturally be led to lament the miserable state of a neighbouring nation in its present unhappy departure from all the sound laws of divine wisdom, as well as of an enlightened rationality, whilst the marriage covenant is considered as dissoluble at the will of the parties, and is liable to be broken whensoever a temporal caprice, ill temper, or misunderstanding, makes them tired of each other's company. But what sounder law was to be expected from a people, who seem totally to have rejected the light of revelation, and in its place to have adopted the vain maxims of self-derived intelligence and a false philosophy, and of consequence to have made themselves mere natural men, and thereby incapable of love truly conjugal ?

277. VI. THAT IN CASES OF WEDLOCK, IN WHICH THE INTERNAL AFFECTIONS DO NOT CONJOIN, THERE ARE GIVEN EXTERNAL AFFECTIONS, WHICH ASSUME A SEMBLANCE OF INTERNAL, AND TEND TO CONSOCIATE. By internal affections are meant the mutual inclinations which influence the mind of each of the parties from heaven; whereas by external affections are meant the inclinations which influence the mind of each of the parties from the world; these latter affections or inclinations indeed equally appertain to the mind, but they occupy its inferior region, whereas the former occupy the superior region: but whereas both have their allotted seat in the mind, it may possibly be believed that they are alike and agree; yet although they are not alike, still they can appear as alike, but in some cases they exist as agreements, and in some as insinuating semblances. There is a certain communion implanted in each of the parties from the earliest time of the marriage-covenant, which notwithstanding their disagreement in minds (*animis*), still remains implanted; as a communion of possessions, and in many cases a communion of uses, and of the various necessities of the house, and thence also a communion of thoughts, and of certain arcana; there is also a communion of bed, and a communion of the love of children; not to mention several others, which inasmuch as they are inscribed on the conjugal covenant, are inscribed also on their minds. Hence originate especially

the external affections, which resemble the internal; whereas those which only counterfeit them are partly from the same origin, and partly from another; but on the subject of each more will be said in what follows.

278. VII. THAT HENCE COMES APPARENT LOVE, APPARENT FRIENDSHIP AND FAVOUR BETWEEN CONJUGIAL PARTNERS. Apparent loves, friendships, and favours between conjugal partners, are a consequence of the conjugal covenant being ratified for the term of life, and of the conjugal communion thence inscribed on those who ratify it, whence spring external affections resembling the internal, as was just now pointed at; they are moreover a consequence of their causes, which are usefulness and necessity, from which in part exist external affections conjunctive or counterfeit, whereby external love appears as internal, and external friendship as internal.

279. VIII. THAT THESE APPEARANCES ARE CONJUGIAL SEMBLANCES ASSUMED, WHICH ARE COMMENDABLE, BECAUSE USEFUL AND NECESSARY. They are called semblances assumed, because they have place amongst those who disagree in mind, and by reason of such disagreement are interiorly in cold; in this case, when they still live a consociate life in externals, as duty and decency require, their consociations of cohabitation may be called assumed semblances, but conjugal, which, as being commendable for the sake of uses, are al-

together to be distinguished from hypocritical semblances, for hereby all those good things are provided for which are enumerated in order below from article xi. to xx; the reason why they are commendable for the sake of necessity is, because otherwise those good things would be unattained; and yet cohabitation as grounded in covenant and law is enjoined, and hence remains settled with each of the parties under the consideration of a debt.

280. IX. THAT THESE ASSUMED CONJUGIAL SEMBLANCES, IN THE CASE OF A SPIRITUAL MAN (*homo*) CONJOINED TO A NATURAL, SAVOUR OF JUSTICE AND JUDGMENT. The reason is, because the spiritual man acts what he acts from justice and judgment, wherefore he doth not see these assumed semblances alienated from their internal affections, but connected with them; for he acts seriously, and respects amendment as an end, and if he does not attain this end, he respects accommodation for the sake of order in the house, for the sake of mutual aid, for the sake of the care of children, for the sake of peace and tranquillity; to these things he is led from a principle of justice, and from a principle of judgment he gives them effect. The reason why the spiritual man so cohabits with the natural is, because the spiritual man acts spiritually, even with the natural. (22)

(22) The doctrine contained in this article appears to be of particular importance, and to deserve the particular attention of such

281. X. THAT THESE ASSUMED CONJUGIAL SEMBLANCES WITH NATURAL MEN SAVOUR OF PRUDENCE, FOR VARIOUS REASONS. In the case of two conjugal partners, of whom one is spiritual, but the other natural, (by the spiritual is meant he who loveth spiritual things, and thereby is wise from the Lord, and by the natural is meant he who loveth only natural things, and thereby is wise from himself,) when they are consociated in marriage, conjugal love with the spiritual partner is heat, and with the natural is cold; that heat and cold cannot abide together, and that heat cannot inflame him who is in cold, unless the cold be first dissipated, nor the cold flow into him who is in heat, unless the heat be first removed, is evident; hence it is that intestine love cannot have place between conjugal partners, one of whom is spiritual and the other natural; but that a love emulous of intestine love may have place on the part of the spiritual partner, as was said in the foregoing article; whereas between two natural

persons as are in the state here alluded to. When the spiritual man acts from a sincere end of good, it will frequently be necessary to assume semblances, whereby to conceal his real internal purpose from the natural man; but these semblances, by virtue of the end regarded, become in a measure sanctified, and are declared by the author to savour of justice and judgment. The article throughout contains also an admirable lesson of forbearance to such spiritual persons as are joined in marriage to partners who are not spiritual.

conjugal partners no intestine love can have place, inasmuch as each is cold, and if they have heat, it is from an unchaste principle; nevertheless these latter may cohabit with separate minds (*animis*) in the same house, and also assume looks as of love and friendship between each other, notwithstanding the disagreement of their minds (*mentes*): in such case, the external affections, which for the most part are affections of wealth and possessions, or of honour and dignities, may as it were be kindled into a flame: and whereas such enkindling induces fear for the loss of those affections, therefore assumed conjugal semblances are in such cases necessities, which necessities are principally those adduced below in articles xv. xvi. xvii; the rest of the causes adduced with these may have somewhat common with the causes appertaining to the spiritual man, concerning which see above, n. 280, but only in case prudence with the natural man savours of intelligence.

282. XI. THAT THEY ARE FOR THE SAKE OF AMENDMENT, AND FOR THE SAKE OF ACCOMMODATION. The reason why assumed conjugal semblances, which are appearances of love and friendship subsisting between conjugal partners who disagree in mind, are for the sake of amendment, is, because the spiritual man (*homo*), connected with the natural by the matrimonial covenant, intends nothing else but amendment of life; which he effects by discourses of wisdom and elegance, and

by favours which soothe and flatter the temper of the other; but in case these things prove ineffectual, he intends accommodation, for the sake of the preservation of order in domestic things, for the sake of mutual aid, and for the sake of the infants and children, and other things of a like nature; for whatsoever is said and done by the spiritual man (*homo*) savours of justice and judgment, as was shewn above, n. 280. But with conjugal partners, neither of whom is spiritual, but both natural, the like conduct may have place, but for other ends; if for the sake of amendment and accommodation, the end of one of the parties is, either that the other party may be reduced to similitude of manners, and be made subordinate to his desires, or for the sake of some offices that they may be made subservient to his own, or for the sake of peace within the house, or of reputation out of the house, or for the sake of favours hoped for by the conjugal partner or by his relations, not to mention other ends; but these ends with some are grounded in the prudence of their reason, with some in native civility, with some in the delights of cupidities which have been familiar from the cradle, the loss of which is dreaded, besides several ends, which render the assumed kindnesses (*favores*) as of conjugal love more or less counterfeit. Kindnesses also as of conjugal love may have place out of the house, and none within the house, but these respect as an end the reputation

of both parties, and if they have not this respect, they are merely sportive.

283. XII. THAT THEY ARE FOR THE SAKE OF PRESERVING ORDER IN DOMESTIC AFFAIRS, AND FOR THE SAKE OF MUTUAL AID. Every house in which there are children, their instructors, and other domestics, is a small society emulating a large one; this latter also consists of the former, as a whole consists of its parts, and thereby it exists; and further, as the security of a large society depends on order, so the security of this small society depends on order; wherefore as it concerns public magistrates to see and provide, that order may exist and be preserved in a compound society, so it concerns conjugal partners in their single society. But this order cannot have place if the husband and wife disagree in their minds (*animis*), for thereby mutual counsels and aids are drawn different ways, and are divided like their minds, and thus the form of the small society is rent asunder; wherefore to preserve order, and by order to take care of themselves and at the same time of the house, or of the house and at the same time of themselves, lest they should come to hurt and fall to ruin, necessity requires that the master and mistress agree, and act in unity; and if this cannot be done, by reason of the difference of their minds (*mentium*), so well as it might, both duty and propriety require that it be done by represen-

tative conjugal friendship: that hereby concord is established in houses for the sake of necessity and consequent utility, is a known thing.

284. XIII. THAT THEY ARE FOR THE SAKE OF UNANIMITY IN THE CARE OF INFANTS, AND THE EDUCATION OF CHILDREN. That assumed conjugal semblances, which are appearances of love and friendship resembling such as are truly conjugal, have place with conjugal partners for the sake of infants and children, is a thing very well known; the common love of these latter causes each conjugal partner to regard the other with kindness and favour. The love of infants and of children with the mother and the father conjoin themselves, as the heart and lungs in the breast; the love of them with the mother is as the heart, and the love towards them with the father is as the lungs; the reason of the comparison is, because the heart corresponds to love, and the lungs to understanding, and love grounded in the will appertains to the mother, and love grounded in the understanding appertains to the father. With spiritual men (*homines*) there is conjugal conjunction by means of that love grounded in justice and judgment; in justice, because the mother had borne them in the womb, had brought them forth with pain, and afterwards with unwearied care suckles, nourishes, keeps clean, clothes, and educates them, [and in judgment, because the father

provides for their instruction in science, intelligence, and wisdom.] (*aaa*)

285. XIV. THAT THEY ARE FOR THE SAKE OF PEACE IN THE HOUSE. Assumed conjugal semblances, or external friendships for the sake of domestic peace and tranquillity, appertain principally to the men, by reason of their natural characteristic, as acting from the understanding in whatsoever they act; and the understanding, as being exercised in thought, is engaged in a variety of objects which render the mind unquiet, disturbing and distracting it; wherefore if intranquillity prevailed at home, it would come to pass that the vital spirits of the parties would grow faint, and their interior life would as it were expire, and thereby the health both of mind and body would be destroyed; the dreadful apprehension of these and several other dangers would possess the minds of the men, unless they had an asylum with their wives at home for the appeasing of the disturbances arising in their understandings. Moreover peace and tranquillity give serenity to their minds, and dispose them to receive agreeably the kindnesses offered by their wives, who spare no pains to disperse the mental clouds which they are very quick-sighted to observe in their husbands; add to this,

(*aaa*) There appears to be here an omission in the original, which we have endeavoured to supply, according to the obvious sense and meaning of the author, as far as it is discoverable. The supplemental passage is inserted in brackets, thus, [].

that the same peace and tranquillity make the presence of their wives agreeable. Hence it is evident, that an assumed semblance of love, as if it was truly conjugal, for the sake of peace and tranquillity at home, is necessary and also useful. It is further to be observed, that with the wives, assumed semblances have not place as with the men, but if they appear to resemble them, they are the effect of real love, because wives are born loves of the understanding of the men, wherefore they accept kindly the favours of their husbands, and if they do not confess it with their lips, still they acknowledge it in heart.

286. XV. THAT THEY ARE FOR THE SAKE OF REPUTATION OUT OF THE HOUSE. The fortunes of the men in general depend on their reputation for justice, sincerity, and uprightness; and this reputation also depends on the wife, who is acquainted with the most familiar circumstances of her husband's life; wherefore if the disagreements of their minds should break out into open enmity, quarrels, and threats of hatred, and these should be noised abroad by the wife and her friends, and by the domestics, they would easily be turned into tales of scandal, which would bring disgrace and infamy upon the husband's name; to avoid such mischiefs, he has no other alternative, than either to shew counterfeit favour to his wife, or that they should be separated as to house.

287. XVI. THAT THEY ARE FOR THE SAKE OF

VARIOUS FAVOURS EXPECTED FROM THE CONJUGIAL PARTNER, OR FROM HIS OR HER RELATIONS, AND THUS FROM THE FEAR OF LOSING SUCH FAVOURS. This is the case more especially in marriages where the state and condition of the parties is dissimilar, concerning which see above, n. 250; as when a wealthy wife is married, who stores up her money in purses, or her treasures in coffers; and the more so if she boldly insists, that the husband is bound to support the house out of his own estate and income; that hence come forced likenesses of love as if it was conjugal, is generally known. The case is similar where a wife is married, whose parents, relations, and friends, are in offices of dignity, in lucrative business, and in employments with large salaries, who have it in their power to better her condition; that this also is a ground of counterfeit love, as if it was conjugal, is generally known. That in both cases the fear of the loss of the above favours operates, is evident.

288. XVII. THAT THEY ARE FOR THE SAKE OF HAVING BLEMISHES EXCUSED, AND THEREBY OF AVOIDING DISGRACE. The blemishes, for which conjugal partners fear disgrace, are several, some criminal, and some not criminal; there are blemishes of the mind, and blemishes of the body slighter than those enumerated in the foregoing chapter, n. 252 and 253, which are causes of separation; wherefore those blemishes are here meant,

which, to avoid disgrace, are buried in silence by the other conjugal partner. Besides these, in some cases there are contingent crimes, which, if made public, are subject to civil penalties; not to mention a defect of ability, which ability the men are wont to boast of. That excuses of such blemishes, in order to avoid disgrace, are the causes of counterfeit love and friendship with a conjugal partner, is too evident to need further confirmation.

289. XVIII. THAT THEY ARE FOR THE SAKE OF RECONCILIATIONS. That between conjugal partners, who have mental disagreements grounded in various causes, there subsist alternate distrust and confidence, alienation and conjunction, yea dispute and compromise, thus reconciliations; and also that apparent friendships promote reconciliations, is a thing well known in the world. There are reconciliations also which take place after partings (*discessionones*), which are not so alternate and transitory.

290. XIX. THAT IN CASE FAVOUR DOTH NOT CEASE WITH THE WIFE, WHILST FACULTY CEASETH WITH THE MAN, THERE MAY EXIST A FRIENDSHIP RESEMBLING CONJUGIAL FRIENDSHIP WHEN THE PARTIES GROW OLD. The primary cause of the separation of minds (*animorum*) between conjugal partners is a defect of favour on the part of the wife, in consequence of the cessation of ability on the part of the husband, and thence a defect of love; for in like manner as

heats communicate with each other, so also do colds. That from a defect of love on the part of each, there ensues a cessation of friendship, and also of favour, if not prevented by the fear of domestic ruin, is evident both from reason and experience. In case therefore the man tacitly imputes the cause to himself, and still the wife perseveres in chaste favour towards him, there may thence result a friendship, which, inasmuch as it subsists between conjugal partners, appears like love emulating conjugal love. That a friendship, resembling the friendship of that love, may subsist between conjugal partners when old, experience testifies from the tranquillity, security, loveliness, and abundant courtesy with which they dwell, communicate, and consort together.

291. XX. THAT THERE ARE GIVEN VARIOUS SPECIES OF APPARENT LOVE AND FRIENDSHIP BETWEEN CONJUGIAL PARTNERS, ONE OF WHOM IS BROUGHT UNDER THE YOKE, AND THENCE SUBJECT TO THE OTHER. It is no secret in the world at this day, that as the first fervours of marriage begin to abate, there arises a rivalry between the parties respecting right and power; respecting right, in that according to the statutes of the covenant entered into, there is an equality, and each hath dignity in the offices of his or her function; and respecting power, in that it is insisted on by the men, that in all things appertaining to the house, superiority belongs to them, because

they are men, and inferiority to the women, because they are women. Such rivalships, at this day familiar, flow from no other source than from want of conscience respecting love truly conjugal, and from want of sensible perception respecting the blessedness of that love; in consequence of which want, lust takes place of that love, and counterfeits it; and from this lust, on the removal of genuine love, flows a grasping for power, in which some are influenced by the delight of the love of domineering, and which is implanted in some by artful women before marriage, and to some is unknown. Where such grasping prevails with the men, and the various turns of rivalry terminate in the establishment of their sway, they reduce their wives either into a state of possession of their (the wives') right, or into a state of compliance with their own (the men's) arbitrary disposal, or into a state of slavery, every one according to the degree and qualified state of that grasping implanted and concealed in himself; but where such grasping prevails with the wives, and the various turns of rivalry terminate in establishing their sway, they reduce their husbands either into a state of equality of right with themselves, or into a state of compliance with their arbitrary disposal, or into a state of slavery; but whereas with wives, when they have obtained the sceptre of sway, there remains a desire which is a counterfeit of conjugal love, restrained by law and by the

fear of legitimate separation, in case they extend their power beyond the rule of right into what is contrary to right, therefore they lead a life in consociation with their husbands. But what is the nature and quality of that love and friendship, which subsist between a ruling wife and a serving husband, and also between a ruling husband and a serving wife, cannot be described in a few words; yea, if their differences should be specifically pointed out and enumerated, several pages would be required for the purpose; for they are various and diverse; various according to the nature of the grasping for power prevalent with the men, in like manner various with the wives; and diverse in regard to their differences as subsisting in the men and the women; for such men are principled in no friendship of love but what is infatuated, and such wives are principled in the friendship of spurious love grounded in lust. But by what art wives procure to themselves power over the men, will be shewn in the article which next follows.

292. XXI. THAT THERE ARE GIVEN INFERNAL MARRIAGES IN THE WORLD BETWEEN CONJUGIAL PARTNERS, WHO INTERIORLY ARE THE MOST INVETERATE ENEMIES AND EXTERIORLY ARE AS THE MOST BOSOM FRIENDS. I am forbidden indeed by the wives of this sort, who are in the spiritual world, to present such marriages to public view; for they are afraid lest their art of obtaining power over the men should be divulged at the same

time, which yet they are exceedingly desirous to have concealed. But whereas I am urged by the men in that world to lay open the causes of their intestine hatred and as it were fury excited in their hearts against their wives, in consequence of their clandestine arts, I shall be content with adducing only the following particulars. The men said, that unwittingly they contracted a terrible dread of their wives, in consequence of which they could not help but obey their decisions in the most abject manner, and be at their beck more than the vilest servants, so that they became as men without life or spirit; and that this was the case not only with those who were in inferior stations of life, but also with those who were advanced to high dignities, yea, with brave and famous generals; and they said, that after they had contracted the above dread, they could not help on every occasion but express themselves to their wives in a friendly manner, and do what was agreeable to their humours, although they cherished in their hearts deadly hatred against them; and further, that their wives still behaved courteously to them both in word and deed, and complaisantly harkened to some of their requests. Now whereas the men themselves greatly wondered, whence such an antipathy could arise in their internals, and such an apparent sympathy in their externals, they explored the causes thereof from the women who were acquainted with the above secret art;

and they said, that from this source of information they learnt, that women (*mulieres*) are versed in science which they conceal deeply in their own minds, whereby, if they be so disposed, they can subject the men to the yoke of their authority; and that this is effected, in the case of unpolite wives, sometimes by alternate quarrel and kindness; sometimes by harsh and unpleasant looks on all occasions; and sometimes by other means; but in the case of polite wives, by obstinacy of petition without intermission, and by obstinate resistance to their husbands in case they suffer hardships from them, insisting on their right of equality by law, in consequence whereof they are firm and resolute in their purpose: yea insisting, that if they should be turned out of the house, they would return at their pleasure, and would be urgent as before; for they know that the men by their nature can in no wise resist the positive tempers of their wives, but that after compliance they submit themselves to their disposal; and that in this case the wives make a show of all kinds of civility and tenderness to their husbands subjected to their sway. The genuine cause of the dominion which the wives obtain by this cunning is, that the man acts from understanding, and the woman from will, and that the will can make itself obstinate, but not the understanding. I have been told, that the worst of this sort of women, who are altogether a prey to the desire of dominion,

can remain firm in their positive humours even to the last struggle for life. I have heard also the excuses pleaded by such women (*mulieres*), for entering upon the exercise of this art, in which they urged, that they would not have entered upon it, unless they had foreseen supreme contempt, and future rejection, and consequent ruin on their part, if they should be subdued by their husbands, and that thus they had taken up these their arms from necessity. To this excuse they added this admonition for the men, to leave to their wives their own rights, and whilst they are in alternate colds, not to consider them as in a state of vileness below that of handmaids; they said also, that several of their sex are not in a state of exercising the above art by reason of their connate timidity; but I added, by reason of their connate modesty. From the above considerations it is now made known, what marriages are meant by infernal marriages in the world between conjugal partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends.

293. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. Some time ago I was looking through a window to the east, and I saw seven women sitting upon a bed of roses at a certain fountain, drinking water; I strained my eyesight greatly to see what they were doing, and the

straining of my eye-sight affected them ; wherefore one of them invited me with a nod, and I quitted the house and came to them with speed ; and when I was come, I asked courteously, whence they were ; and they said, We are wives, and we are here discoursing together concerning the delights of conjugal love, and from much confirmation we conclude, that those delights are also delights of wisdom ; which answer so delighted my mind (*animum*), that I seemed to myself to be in the spirit, and thence in perception more interior and more illustrated than heretofore on other occasions ; wherefore I said to them, Give me leave to propose a few questions concerning those satisfactions ; and they consented : and I asked, How do ye wives know that the delights of conjugal love are the same with the delights of wisdom ? And they replied, We know this from the correspondence of the wisdom appertaining to our husbands with the delights of conjugal love appertaining to ourselves ; for the delights of this love appertaining to ourselves are exalted and diminished, and altogether qualified, according to the wisdom appertaining to our husbands. On hearing this, I said, I know that ye are affected by the courteous discourse of your husbands, and by their cheerfulness of mind, and that ye derive thence a bosom delight ; but I am surprized to hear you say, that their wisdom produces this effect ; but tell me, What is wisdom, and what wisdom [produces this

effect]? To this the wives indignantly replied, Dost thou suppose that we do not know what wisdom is, and what wisdom [produces this effect], when yet we are continually reflecting upon it as appertaining to our husbands, and learn it daily from their mouths? for we wives think of the state of our husbands from morning to evening; in the day there scarce intercedes an intercalary hour, (*bbb*) or an hour in which our intuitive thought absolutely recedes from them, or is absent; on the other hand our husbands think very little in the day concerning our state; hence it is, that we know what wisdom of theirs causes delight in us; our husbands call that wisdom spiritual rational wisdom, and spiritual moral; spiritual rational wisdom they say is of the understanding and knowledges, and spiritual moral wisdom they say is of the will and life; but both these they join together and make one, and insist that the satisfactions of this wisdom are transcribed from their minds into the delights in our bosoms, and from our bosoms into theirs, and thus return to wisdom their origin. I then asked, Do ye know any thing more concerning the wisdom of your

(*bbb*) The translator hath here thought proper to retain the original term *intercalaris*, there being no other in the English language which could so well express the author's idea. The unlearned reader will readily conceive that idea, when he is informed that *intercalaris* means what is *inserted* or *put between*, and is particularly applied to a day or a month in a leap year.

husbands which causeth delight in yourselves? They said, We do; there is spiritual wisdom, and thence rational and moral wisdom; spiritual wisdom, is to acknowledge the Lord the Saviour as the God of heaven and earth, and from him to procure to itself the truths of the church, which is effected by means of the Word and of preachings derived from the Word, whence comes spiritual rationality; and from him to live according to those truths, whence comes spiritual morality; these two our husbands call the wisdom, which in general operates to produce love truly conjugal. We have heard from them also the reason of this, viz. that by means of that wisdom the interiors of their minds and thence of their bodies are opened, whence there exists a free passage from first principles even to last for the vein of love, on the afflux, sufficiency, and virtue whereof, conjugal love depends and lives. The spiritual rational and moral wisdom of our husbands, specifically in regard to marriage, hath for its end and scope to love the wife alone, and to put off all concupiscence for other women; and so far as this is effected, so far that love is exalted as to degree, and is perfected as to quality, and also so far we feel more distinctly and exquisitely the delights in ourselves corresponding to the delights of the affections and to the satisfactions of the thoughts of our husbands. I inquired afterwards, whether they knew how communication is effected; they said, In all conjunc-

tion by love there must be action, reception, and re-action ; the delicious state of our love is acting or action, the state of the wisdom of our husbands is recipient or reception, and also is re-acting or re-action according to perception, and this re-action is perceived by us with delights in the breast according to the state continually expanded and prepared to receive those things, which in any manner cohere with the virtue appertaining to our husbands, thus also with the extreme state of love appertaining to ourselves, and which thence proceed. They said further, Take heed lest by the delights which we have mentioned, thou understandest the ultimate delights of that love ; of these we in no case speak at all, but of our bosom delights, of which there is a perpetual correspondence with the state of the wisdom of our husbands. After this there appeared from afar as it were a dove flying with the leaf of a tree in its mouth, but as it approached, instead of a dove was seen a little boy with a paper in his hand, and coming to us he held it out to me, and said, Read it before the virgins of the fountain ; and I read as follows, Tell the inhabitants of the earth with whom thou art, that there is given a love truly conjugal, the delights whereof are myriads, scarce any of which are as yet known to the world ; but they will be known, when the church betrotheth herself to her Lord, and is married. I then asked, Why did that little boy call you virgins of the fountain ? they replied,

We are called virgins when we sit at this fountain, inasmuch as we are affections of the truths of the wisdom of our husbands, and the affection of truth is called a virgin, a fountain also signifies the true of wisdom, and the bed of roses, on which we sit, the delights thereof. Then one of the seven wove a garland of roses, and sprinkled it with water of the fountain, and placed it on the cap of the boy around his little head, and said, Receive the delights of intelligence, know that a cap signifies intelligence, and a garland from this rose-bed delights; and the boy thus decorated departed, and was again seen from afar as a flying dove, but with a coronet upon his head:

294. THE SECOND MEMORABLE RELATION.

After some days I again saw those seven wives in a rosary, but not in the same as before; it was a magnificent rosary, the like to which I had never before seen; it was round, and the roses therein formed as it were a rainbow, the roses or flowers of a purple colour formed its outermost circle, and others of a yellow golden colour formed the next interior circle, and within this others of a bright blue colour, and the inmost of a prassine or shining green colour; and within this rainbow rosary was a little lake of limpid water. These seven wives, heretofore called the virgins of the fountain, seeing me again in the window, called me to them as they were sitting there, and when I was come they said, Didst thou ever see any thing more

beautiful upon earth? and I said, Never; and they said, Such scenery is created instantaneously by the Lord, and represents somewhat new in the earth, for every thing created by the Lord is representative; but what is this? divine if thou canst; we divine the delights of conjugal love. On hearing this I said, What, the delights of conjugal love, concerning which ye heretofore discoursed so largely from a principle of wisdom and also of eloquence! when I was departed from you, I related your discourse to the wives dwelling in our region, and I said, I now know from instruction that ye have bosom delights arising from your conjugal love, which ye can communicate to your husbands according to their wisdom, and that on this account ye look at your husbands with the eyes of your spirit from morning even to evening, and study to bend and draw their minds (*animos*) to become wise, to the end that ye may secure those delights; I mentioned also what ye understand by wisdom, viz. that ye mean spiritual rational and moral wisdom; and in regard to marriage, the wisdom to love the wife alone, and to put off all concupiscence for other women: but to these things the wives of our region answered with laughter, saying, What is all this but mere idle talk? we do not know what conjugal love is; if our husbands possess any portion of it, still we possess none; whence then come its delights to us? yea in regard to the delights which you call ultimate delights,

we at times refuse them with violence, for they are unpleasant to us, almost like violations; nor will you see, if you attend to it, the sign of such love in our faces; wherefore you are trifling or jesting if you also assert with those seven wives, that we think of our husbands from morning to evening, and continually attend to their will and pleasure to the end that we may catch from them such delights. I have retained thus much of what they said, that I might relate it to you, inasmuch as it is repugnant, and also in manifest contradiction to the discourse which I heard from you near the fountain, and which I so greedily imbibed and also believed. To this the wives sitting in the rosary replied, Friend, thou knowest not the wisdom and prudence of wives, inasmuch as they hide it totally from the men, and hide it for no other end than that they may be loved; for every man, who is not spiritually but only naturally rational and moral, is cold towards his wife, and the cold principle lies concealed in his inmost principles; this is exquisitely and acutely observed by a wise and prudent wife, who so far conceals her conjugal love, and draws it into her bosom, and there hides it so deeply that it doth not in the least appear in her face, or in the tone of her voice, or in her behaviour; the reason is, because so far as it appears, so far the conjugal cold of the man diffuses itself from the inmost principles of his mind, where it resides, unto its ultimate principles,

and occasions in the body a total coldness, and a consequent endeavour to separate from bed and bed-chamber. I then asked, Whence comes such cold, which ye call conjugal cold? they replied, From the insanity of the men in things spiritual, and every one who is insane in things spiritual, is cold in his inmost principles towards his wife, and is warm in his inmost principles towards harlots; and inasmuch as conjugal love and scortatory love are opposite to each other, it follows that conjugal love becomes cold, when scortatory love is warm; and the man, when cold prevails with him, cannot endure any sense of love, and thus not any breathing thereof, from his wife; wherefore the wife so wisely and prudently conceals that love, and so far as she conceals it by denying and refusing it, so far the man is cherished and recruited by the influent meretricious sphere; hence it is, that the wife of such a man hath no pectoral delights such as we have, but only pleasures, which on the part of the man ought to be called pleasures of insanity, because they are the pleasures of scortatory love. Every chaste wife loves her husband, although he is unchaste, but since wisdom is alone recipient of that love, therefore she exerts all her endeavours to turn his insanity into wisdom, that is, to prevent him lusting after other women besides herself; this she doeth by a thousand methods, being particularly cautious lest any of them should be discovered by the man, for she is

well aware that love cannot be forced, but that it is insinuated in a free principle; wherefore it is given to the woman to know from the sight, from the hearing, and from the touch, every state of the mind (*animi*) of their husbands, but on the other hand it is not given to the men to know any state of the mind (*animi*) of their wives. A chaste wife can look at the man with an austere countenance, accost him with a harsh voice, and also be angry and quarrel, and yet in her heart cherish a soft and tender love towards him; but that such anger and dissimulation have for their end wisdom, and thereby the reception of love with the husband, is manifest from this consideration, that she can be reconciled in an instant; besides, wives use such means of concealing the love implanted in their heart and marrows, with a view to prevent conjugal cold bursting forth with the man, and also extinguishing the fire of his scortatory heat, and thus converting him from green wood into a dry stick. When those seven wives had expressed these and many more like sentiments, their husbands came with clusters of grapes in their hands, some of which were of a delicate flavour, and some of a disagreeable flavour; and the wives said, - Why have ye brought also bad or wild grapes? the husbands replied, Because we perceived in our souls, with which yours are united, that ye discoursed with that man concerning love truly conjugal, that its delights were the delights

of wisdom, and also concerning scortatory love, that its delights were the pleasures of insanity; these latter are the grapes of a disagreeable flavour or wild grapes, but the former are grapes of a delicate flavour; and they confirmed the discourse of their wives, adding that the pleasures of insanity in externals appear like the delights of wisdom but not in the internals, just as the good grapes and the bad grapes which we have brought; for both the chaste and the unchaste have like wisdom in externals, but altogether unlike in internals. After this the little boy again came with a piece of paper in his hand, and held it out to me, saying, Read; and I read as follows: Know ye that the delights of conjugal love ascend to the highest heaven, and join themselves in the way thither and there with the delights of all heavenly loves, and thereby enter into their happiness, which endures for ever; the reason is because the delights of that love are also the delights of wisdom. And know ye also, that the pleasures of scortatory love descend even to the lowest hell, and join themselves in the way thither and there with the pleasures of all infernal loves, and thereby enter into their unhappiness, which consists in the wretchedness of all heart-delights; the reason is, because the pleasures of that love are also the pleasures of insanity. After this the husbands departed with their wives, and accompanied the little boy even to the way of his ascent into heaven, and they

knew the society from which he was sent, that it was a society of the new heaven, with which the new church in the earths will be conjoined.

Of BETROTHINGS and NUPTIALS.

295. THE subject of betrothings and nuptials, and also of the rites and ceremonies attending them, is here treated of principally from reason of the understanding; for the things written in this book are written to the end, that the reader from his rational principle may see truths, and may thereby give consent, for thus his spirit is convinced; and those things, in which the spirit is convinced, obtain a place above those things which without consulting reason enter from authority and the faith of authority, for these latter things enter the head no further than into the memory, and there mix themselves with fallacies and false principles, thus they are beneath the rational things which appertain to the understanding; every one may discourse from these things as if he discoursed rationally, but he will discourse preposterously; for in such case he thinks as a crab walks, the sight following the tail; it is otherwise if he thinks from the understanding; in this case the rational sight selects from the memory whatsoever is suitable, whereby it con-

firms truth viewed in itself. This is the reason why in this chapter several particulars are adduced which are received customs, as that election belongs to the men; that parents ought to be consulted; that pledges are to be given; that the conjugal covenant is to be settled previous to the nuptials; that it ought to be consecrated by a priest; also that the nuptials ought to be celebrated; besides several other particulars, which are adduced to the end that man (*homo*) may see from his rational principle, that such things are inscribed on conjugal love as its requisites, which promote and complete it. The articles into which this lucubration is distinguished, are in their order as follows: I. *That election belongs to the man, and not to the woman.* II. *That the man ought to court and intreat the woman concerning marriage with him, and not the woman the man.* III. *That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself, before she consents.* IV. *That after declaration of consent pledges are to be given.* V. *That consent must be secured and established by solemn betrothing.* VI. *That by betrothing each party is prepared for conjugal love.* VII. *That by betrothing, the mind of the one is conjoined to the mind of the other, so as to effect a marriage of spirit previous to a marriage of body.* VIII. *That this is the case with those who think chastely concerning marriages, but it is otherwise with those*

who think of them unchastely. IX. That within the time of betrothing, it is not allowed to be joined together corporeally. X. That when the time of betrothing is completed, the nuptials ought to take place. XI. That previous to the celebration of the nuptials, the conjugal covenant is to be ratified in the presence of witnesses. XII. That the marriage is to be consecrated by a priest. XIII. That the nuptials are to be celebrated with festivity. XIV. That after the nuptials, marriage of spirit is made also marriage of body, and thus a full marriage. XV. That such is the order of conjugal love with its modes from its first heat to its first torch. XVI. That conjugal love precipitated without order and the modes thereof burns up the marrows, and is consumed. XVII. That the states of the minds of each of the parties proceeding in successive order flow into the state of marriage; nevertheless after one manner with the spiritual, and after another manner with the natural. XVIII. That there is given successive order and simultaneous order, and the latter is from the former, and according to it. We proceed to an explication of each article.

296. I. THAT ELECTION BELONGS TO THE MAN, AND NOT TO THE WOMAN. The reason is because the man is born to be understanding, but the woman to be love; also because with the men there generally prevails a love of the sex, but with the women a love of one of the sex; and likewise because it is not indecent for the men to speak

about love, and to publish it, whereas for the women this is indecent; nevertheless the women have the right of election of one of their suitors. In regard to the first reason why election belongs to the men, viz. because they are born to understanding, it is grounded in the consideration that understanding can examine agreements and disagreements, and discern them, and from judgment choose what is conducive; it is otherwise with women, because they are born to love, and therefore have no such discernment, and consequently their determinations to marriage would proceed only from the inclinations of their love; if they have the skill of discerning between men and men still their love is carried to appearances. In regard to the other reason why election belongs to the men and not to the women, viz. because with the men there generally prevails a love of the sex, and with the women a love of one of the sex, it is grounded in this consideration, that they, in whom a love of the sex prevails, have free circumspection and also determination; it is otherwise with women, in whom is implanted a love for one of the sex; if you wish for a proof of this, ask, if you please, the men you meet, what their sentiments are respecting monogamical marriage, and respecting polygamical marriage, and you will seldom meet one who will not reply in favour of polygamical marriage, and this also is a love of the sex; but ask the women what their sentiments

are respecting such marriages, and almost all, except common prostitutes, will reject polygamical marriages; from which considerations it follows, that with the women there prevails a love of one of the sex, thus conjugal love. In regard to the third reason, viz. because it is not indecent for the men to speak about love, and to publish it abroad, and that this is indecent for the women, it is self-evident; hence also it follows, that declaration belongs to the men, and if declaration, election also. That women have the right of election in regard to their suitors, is a known thing; but this species of election is confined and limited, whereas that of the men is extended and unlimited.

297. II. THAT THE MAN OUGHT TO COURT AND INTREAT THE WOMAN CONCERNING MARRIAGE WITH HIM, AND NOT THE WOMAN THE MAN. This is a consequence which follows election; and besides, to court and intreat women concerning marriage is in itself honourable, and becoming the men, but not the women; in case the women were to court and intreat, they would not only be blamed but also after intreaty would be reputed as vile, or after marriage as libidinous, with whom no association could subsist but what was cold and fastidious; wherefore marriages would thereby be converted into tragic scenes; wives also take it as a compliment to have it said, that being conquered as it were they yielded to the pressing intreaties of the men. Who doth not foresee, that

in case the women courted the men, they would seldom be accepted? they would either be indignantly rejected, or would be enticed through lasciviousness, and also would prostitute their modesty? Moreover, the men have not any innate love of the sex, as was evinced above, and without that love there is no interior pleasantness (ccc) of life, wherefore to exalt their life by that love, it is incumbent on the men to compliment the women, courting and intreating them with civility, officiousness, and humility, to receive from them this sweet addition to their life: the superior gracefulness of the female countenance, person, and manners, above that of the men, is a further motive thereto, adding the obligation of a debt to the wish of inclination.

298. III. THAT THE WOMAN OUGHT TO CONSULT HER PARENTS, OR THOSE WHO ARE IN THE PLACE OF PARENTS, AND THEN DELIBERATE WITH HERSELF BEFORE SHE CONSENTS. The reason why parents are to be consulted is, because they deliberate from judgment, science and love; from *judgment*, because they are in an advanced age, which age excels in judgment, and discerns

(ccc) For the proper and definite sense of the word *pleasantness* (*amœnitas*) here used, see above note (q.) where the distinction is remarked between blessedness, satisfaction, delight, pleasantness, and pleasure. From the order in which the terms pleasantness is here arranged, the reader may apprehend the degree of joy which is denoted by it.

what is suitable and what is unsuitable: from *science*, both in respect to the suitor and to their daughter; in respect to the suitor they procure to themselves knowledges, and in respect to their daughter they already know: wherefore they conclude concerning both together with joint discernment (*juncto-oculo*): from *love*, because to consult the good of their daughter, and to provide for her house, is also to consult and provide for their own and for themselves.

299. The case would be altogether otherwise, if the daughter consented of herself to her client suitor, without consulting her parents, or those who are in the place of parents; for she cannot from judgment, science, and love make a right estimate of that thing which concerns her future salvation; not from *judgment*, because this principle of hers is as yet in ignorance concerning conjugal life, and not in a state of comparing reasons together, and of discovering the morals of men from their particular tempers: not from *science* or knowledge, because she knows few things beyond the domestic concerns appertaining to her parents, and to some of her companions; and is unqualified to fish out (*ad expiscandum*) such things as are familiar and proper to her suitor: nor from *love*, because this principle with daughters, in their first marriageable age, and also afterwards, obeys the concupiscences originating in the senses, and not as yet the desires originating

in a refined mind. The reason why the daughter ought nevertheless to deliberate on the matter with herself, before she consents, is, lest she should be led against her will to form a connection with a man whom she does not love ; for in so doing, consent on her part is wanting, and yet consent constitutes marriage, and initiates the spirit into conjugal love ; and consent against the will, or extorted, doth not initiate the spirit, but may the body ; and thus it converts chastity which resides in the spirit, into lust whereby conjugal love in its first warmth is vitiated.

300. IV. THAT AFTER DECLARATION OF CONSENT, PLEDGES ARE TO BE GIVEN. By pledges are meant presents, which after consent are confirmations, testifications, first favours, and gladnesses. The reason why those presents are *confirmations* is, because they are certificates (*tesserae*) of consent on each side ; wherefore it is said, whilst two parties consent to any thing, Give me a certificate ; and concerning two, who have entered into marriage-engagement, and have secured the engagement by presents, that they are pledged, thus confirmed. The reason why they are *testifications* is, because those pledges are continual ocular witnesses of mutual love ; hence also they are memorials thereof, especially if they be rings, perfume-bottles or boxes (*myrothecæ*), and ribbands, which are worn in sight ; in such things there is a sort of representative image of the minds (*animo-*

rum) of the bridegroom and the bride. The reason why those pledges are *first favours* is, because conjugal love engages for itself everlasting favour, whereof those gifts are the first fruits. That they are the *gladnesses* of love, is a known thing; for the mind is exhilarated at the sight of them, and because love is in them those favours are dearer and more precious than any gifts whatsoever, it being as if hearts were in them. Inasmuch as those pledges are securities of conjugal love, therefore presents after consent were in use with the ancients, and after the accepting such presents the parties were declared bridegroom and bride. But it is to be observed that it is at the pleasure of the parties to bestow those presents before the act of betrothing, or after it; if before, they are confirmations and testifications of consent to betrothing; if after it, they are also confirmations and testifications of consent to the nuptial tie.

301. V. THAT CONSENT MUST BE SECURED AND ESTABLISHED BY THE CUSTOMARY BETROTHING. The reasons of betrothings are these: 1. That after betrothing the souls of the two parties may incline to each other mutually. 2. That universal love for the sex may be determined to one (man) or one (woman) of the sex. 3. That the interior affections may be mutually known, and by applications in the internal cheerfulness of love may be conjoined. 4. That the spirits of both parties may enter into marriage, and may be more

and more consociated. 5. That thereby conjugal love may advance regularly from its first warmth even to the nuptial flame. Consequently, 6. That conjugal love may advance and grow up in just order from its spiritual origin. The state of betrothing may be likened to the state of spring before summer; and the internal pleasantnesses of that state to the flowerings of trees before fructification. Inasmuch as the initiations and progressions of conjugal love proceed in order for the sake of their influx into the effective love, which commences at the nuptials, therefore there are also betrothings in the heavens.

302. VI. THAT BY BETROTHING EACH PARTY IS PREPARED FOR CONJUGIAL LOVE. That the mind or spirit of one of the parties is by betrothing prepared for union with the mind or spirit of the other, or, what is the same thing, that the love of the one is prepared for union with the love of the other, appears from the arguments adduced in the foregoing article. Besides those arguments this is to be noted, that on love truly conjugal is inscribed this order, that it ascends and descends; it ascends from its first heat progressively upwards towards the souls of the parties, with an endeavour to effect conjunction thereof, and this by continual interior openings of their minds; and there is not given any love which strives more intensely to effect such openings, or which is more powerful and expert in opening the interiors of minds, than

conjugal love, for the soul of each of the parties intends this; but at the same moments in which that love ascends towards the soul, it descends also towards the body, and thereby clothes itself. It is however to be observed, that conjugal love is such in its descent, as it is in the height to which it ascends; if it is in height, it descends chaste, but if it is not in height, it descends unchaste; the reason is, because the lower principles of the mind are unchaste, but its higher principles are chaste; for the lower principles of the mind adhere to the body, but the higher principles separate themselves from them; but on this subject see further particulars below, n. 305. From these few considerations it may appear, that the mind of each of the parties is by betrothing prepared for conjugal love, although in a different manner according to the affections.

303. VII. THAT BY BETROTHING THE MIND OF ONE IS CONJOINED TO THE MIND OF THE OTHER, THAT A MARRIAGE OF SPIRIT MAY BE EFFECTED, PREVIOUS TO A MARRIAGE OF BODY. This as following of consequence from what was said above, n. 301, 302, we shall pass by, without adducing any further confirmations from reason.

304. VIII. THAT THIS IS THE CASE WITH THOSE WHO THINK CHASTELY CONCERNING MARRIAGES, BUT IT IS OTHERWISE WITH THOSE WHO

THINK OF THEM UNCHASTELY. With the chaste, who are such as think of marriages from a religious principle, the marriage of the spirit precedes, and that of the body is subsequent; and these are they with whom love ascends towards the soul, and from its height thence descends, concerning whom see above, n. 302; the souls of such separate themselves from the unlimited love of the sex, and addict themselves to one, with whom they look for an everlasting and eternal union, and its increasing blessednesses, as the cherishers of the hope which continually recreates their minds. But it is quite otherwise with the unchaste, who are such as do not think of marriages and their sanctity from a religious principle; with these there is a marriage of body, but none of spirit; if any thing of a marriage of spirit appears, during the state of betrothing, still, if it ascends by an elevation of thoughts concerning it, it nevertheless falls back again to the concupiscences, which arise from the flesh into the will, and thus from the unchaste principles therein it casts itself down headlong into the body, and defiles the ultimates of its love with an alluring ardour; and as in consequence of this ardour, it was in the beginning all on fire, so its fire suddenly goes out, and passes off into the cold of winter, whence defect (of power) is accelerated. The state of betrothing with such scarce answers any other purpose, than that they may fill their concupiscences with principles

of lasciviousness, and thereby contaminate the conjugal principle of love.

305. IX. THAT WITHIN THE TIME OF BETROTHING IT IS NOT ALLOWABLE TO BE JOINED TOGETHER CORPOREALLY; for thus the order, which is inscribed on conjugal love, perishes. For there are in human minds three regions, of which the highest is called celestial, the middle spiritual, and the lowest natural; in this lowest man is born, but he ascends into the next above it, which is called spiritual, by a life according to the truths of religion, and into the highest by the marriage of love and wisdom. In the lowest region, which is called natural, reside all the concupiscences of evil and of lasciviousness; but in the superior region, which is called spiritual, there are not any concupiscences of evil and of lasciviousness, for man is introduced into this region by the Lord, when he is re-born; but in the supreme region, which is called celestial, is conjugal chastity in its love; into this region man is elevated by the love of uses, and whereas the most excellent uses are from marriages, he is elevated into it by love truly conjugal. From these considerations in a compendium it may be seen, that conjugal love, from the first beginnings of its heat, is to be elevated out of the lowest region into a superior region, that it may become chaste, and that thereby from a chaste principle it may be let down through the middle and lowest region into the body; and when this is

the case, this lowest region is purified from its unchaste principles by this descending chaste principle; hence the ultimate of that love becomes also chaste. Now if the successive order of this love is precipitated by conjunctions of the body before their time, it follows, that man acts from the lowest region, which is by birth unchaste; that hence cold commences and arises in regard to marriage, and disdainful neglect in regard to a conjugal partner, is a known thing. Nevertheless events of various discrimination take place in consequence of hasty conjunctions; also in consequence of too long a protraction, and a too quick acceleration of the time of betrothing; but these, by reason of their number and variety, can hardly be adduced.

306. X. THAT WHEN THE TIME OF BETROTHING IS COMPLETED, THE NUPTIALS OUGHT TO TAKE PLACE. There are customary rites which are merely formal, and there are customary rites which are at the same time essential also; amongst the latter are nuptials; and that nuptials are to be reckoned amongst essentials, which are to be manifested in the customary way, and to be formally celebrated, is confirmed by the following reasons: 1. That nuptials constitute the end of the foregoing state into which the parties were inaugurated by betrothing, which principally was a state of the spirit, and the beginning of the posterior state into which they are to be inaugurated by marriage, which is a state of the spirit and body together;

for the spirit then enters into the body, and there acts; wherefore on that day the parties put off the state and also the name of bridegroom and bride, and put on the state and name of conjugal partners and bed-consorts. That nuptials are an introduction and entrance into a new state, which is that a virgin becomes a wife, and a young man a husband, and both one flesh; and this is effected, whilst love by ultimates unites them. That marriage actually changes a virgin into a wife, and a young man into a husband, was proved in the former part of this work; also that marriage unites two into one human form, so that they are no longer two but one flesh. That nuptials are an ingress to a plenary separation of the love of the sex from conjugal love, which is effected, whilst by a full liberty of conjunction the knot is tied close, by which the love of the one is devoted to the love of the other. 5. It appears as if nuptials only make an interstice between those two states, and thus that they are only formalities which may be omitted; but still there is also in them this essential, that that new state above-mentioned is then to be entered upon from covenant, and that consent is to be declared in the presence of witnesses, and also to be consecrated by a priest, besides other particulars which establish it. Inasmuch as nuptials contain in them essentials, and inasmuch as marriage is not legitimate till after their celebration, therefore also nuptials are celebrated in the

heavens, see above, n. 21, and afterwards, n. 27 to 41.

307. XI. THAT PREVIOUS TO THE CELEBRATION OF THE NUPTIALS, THE CONJUGIAL COVENANT IS TO BE RATIFIED IN THE PRESENCE OF WITNESSES. It is expedient that the conjugal covenant be ratified before the nuptials are celebrated, in order that the statutes and laws of love truly conjugal may be known, and remembrance may be had of them after the nuptials; also that there may be a bond binding the minds of the parties to just marriage; for after some initiatory circumstances of marriage the state which preceded betrothing returns at times, in which state remembrance perishes, and forgetfulness of the ratified covenant ensues; yea, obliteration thereof is effected by allurements arising from unchaste principles and leading to unchaste principles, and if on this occasion it is recalled into the memory, it is blamed and found fault with: but to avert these transgressions, society hath taken upon itself the protection of that covenant, and hath denounced penalties on the breakers of it. In a word, the ante-nuptial covenant manifests the sacred decrees of love truly conjugal, establishes them, and binds libertines to the observance of them. Add to this, that by this covenant the right of propagating children, and the right of the children to inherit the goods of their parents, becomes legitimate.

308. XII. THAT MARRIAGE IS TO BE CONSECRATED BY A PRIEST. The reason is, because marriages considered in themselves are spiritual, and thence holy; for they descend from the heavenly marriage of good and truth, and things conjugal correspond to the divine marriage of the Lord and the church; and hence they are from the Lord himself, and according to the state of the church with the contracting parties. Now whereas the ecclesiastical order in the earths minister those things which appertain to the Lord's priestly character, that is, which appertain to his love, and thus also those things which appertain to benediction, it is expedient that marriages be consecrated by his ministers: and whereas on this occasion also they are the heads of the witnesses, it is expedient that the consent of the parties to the covenant be also heard, accepted, confirmed, and thereby established by them. (*ddd*)

(*ddd*) The serious and intelligent reader, from this article, will be led again to deplore the unhappy and blinded state of a neighbouring nation, in regard to their ideas of the true nature of conjugal love and its sanctions. It is well known that a public decree has passed in that nation, wherein it is declared that marriages may be legally solemnized before a civil magistrate, and that all ecclesiastical rites of sacerdotal administration on the occasion may be dispensed with; which amounts to a declaration that marriage in itself is totally unconnected with any spiritual law, and is of consequence a merely natural and civil institution. But how plainly does this circumstance speak the entire rejection of all spi-

309. XIII. THAT THE NUPTIALS ARE TO BE CELEBRATED WITH FESTIVITY. The reasons are, because ante-nuptial love which was that of the bridegroom and the bride, on this occasion descends into their hearts, and by its spreading itself thence in every direction into all parts of the body the delights of marriage are made sensible, whereby the minds of the parties are led to festive thoughts, and also let loose to festivities as far as is allowable and decent; to favour which it is expedient that the festivities of their minds be indulged in communion, and thereby they themselves be introduced into the joys of conjugal love.

310. XIV. THAT AFTER THE NUPTIALS, MARRIAGE OF SPIRIT IS MADE ALSO MARRIAGE OF BODY AND THEREBY A FULL MARRIAGE. All things which are done in the body by man, flow in from his spirit; for it is a known thing, that the mouth doth not speak of itself, but that the thinking principle of the mind speaks by it; also that the hands do not act and the feet walk of themselves, but that the will of the mind performs those operations by them; consequently, that the

ritual light with that people, and excite in the serious mind the most alarming apprehensions for their welfare both temporal and eternal, whilst losing sight of the *only true conjugal tye* arising from the divine will and wisdom, they expose themselves at the same time to the loss of all the true securities and comforts of the married state here, and of its eternal blessednesses and delights hereafter!

mind speaks by its organ, and that the mind acts by its organs in the body; hence it is manifest, that such as the mind is, such is the speech of the mouth, and such the actions of the body. From these premises it follows as a conclusion, that the mind by continual influx puts the body in array for conformable and synchronous activities with itself; wherefore the bodies of men viewed interiorly are nothing but forms of minds exteriorly organized to effect the purposes of the soul. These things are premised, in order that it may be perceived what is the ground and reason why minds or spirits are first to be united as by marriage, before they are also further united in body, viz. that marriages, whilst they become marriages of body, may be marriages of spirit. From this ground now let us take a view of marriage. When conjugal love conjoins the minds of two persons, and forms them into marriage, in such case it also conjoins and forms their bodies into marriage; for as was said, the form of the mind is also interiorly the form of the body, only with this difference, this latter form is outwardly organized to effect that, to which the interior form of the body is determined by the mind. But the mind from conjugal love is not only interiorly in the whole body round about in every part, but moreover is interiorly in the organs consecrated to generation, which in their region are situated beneath the other regions of the body, and in which are

terminated the forms of the mind with those who are united in conjugal love; consequently the affections and thoughts of their minds are determined thither; and herein the activities of such minds differ from the activities of minds arising from other loves, so that these latter loves do not reach thither: the conclusion resulting from these considerations is, that such as conjugal love is in the minds or spirits of two persons, such it is interiorly in those its organs. But that marriage of spirit after the nuptials becomes also marriage of body, thus a full marriage, is self-evident; consequently, if marriage in spirit be chaste, and partakes of the sanctity of marriage, it is chaste also, and partakes of its sanctity, whilst it is in its fulness in the body; and the case is reversed if the marriage in the spirit be unchaste.

311. XV. THAT THIS IS THE ORDER OF CONJUGIAL LOVE WITH ITS MODES FROM ITS FIRST HEAT TO ITS FIRST TORCH. It is said from its first heat to its first torch, because vital heat is love, and conjugal heat or love successively increases, and at length as into a flame or torch. It is said to its first torch, because the first state after the nuptials is meant, when that love burns; but what its quality becomes after this torch, in the marriage itself, was described in the preceding chapters; but in this part of our lucubration is explained its order from the beginning of its career to this its first goal. That all order pro-

ceeds from first principles to last, and that the last becomes the first of some following order, also that all things of the middle order are the last of a prior order, and the first of a posterior, and that thus ends proceed continually through causes into effects, may be sufficiently confirmed and illustrated to the eye of reason from what is known and visible in the world ; but inasmuch as at present we are only treating of the order, in which love proceeds from its first starting-place to its goal, we shall pass by such confirmation and illustration, and only observe on this subject, that such as the order of this love is from its first heat to its first torch, such it in general is, and such is its influence, in its progression afterwards ; for in this progression it unfolds itself, according to the quality of its first heat ; if this heat was chaste, its chaste principle is strengthened in its progressions ; but if it was unchaste, its unchaste principle increases as it advances, until it is deprived of all that chaste principle, which from the time of betrothing, appertained to it from without, but not from within.

312. XVI. THAT CONJUGIAL LOVE PRECIPITATED WITHOUT ORDER AND THE MODES THERE-OF BURNS UP THE MARROWS, AND IS CONSUMED. So it is said by some in the heavens ; and by the marrows is meant the interiors of the mind and body. The reason why these are burnt up, that is consumed, by precipitate conjugal love is, be-

cause that love in such case begins from a flame, which eats up and corrupts those *adyta*, in which as in its principles conjugal love should reside, and from which it should commence. This comes to pass if the man and woman without order precipitate marriage, by not looking to the Lord, by not consulting reason, by rejecting betrothing, and by complying merely with the flesh, from the ardour whereof if that love commences, it becomes external and not internal, thus not conjugal; and such love may be said to partake of the shell, not of the kernel, (*potest vocari crustaceus non nucleatus*,) or may be called fleshly, lean, and dry, because emptied of its genuine essence. See more on this subject above, n. 305.

313. XVII. THAT THE STATES OF THE MINDS OF EACH OF THE PARTIES PROCEEDING IN SUCCESSIVE ORDER FLOW INTO THE STATE OF MARRIAGE, NEVERTHELESS AFTER ONE MANNER WITH THE SPIRITUAL, AND AFTER ANOTHER MANNER WITH THE NATURAL. That the last state is such as the successive order is from which it is formed and exists, is a canon which by reason of its truth must be acknowledged in the learned world, for thereby is discovered what influx is, and what it operates. By influx is meant all that which precedes, and composes what is subsequent, and by things subsequent in order composes what is last; as all that which precedes with man, and composes his wisdom; or all that which precedes with a statesman,

and composes his political skill; or all that which precedes with a theologian, and composes his erudition; in like manner all that which proceeds from infancy, and composes a man; also what proceeds in order from a seed and a twig, and makes a tree, and afterwards what proceeds from a blossom and makes its fruit; in like manner all that which precedes and proceeds with a bridegroom and bride, and constitutes their marriage; this is the meaning of influx. (*eee*) That all those

(*eee*) The doctrine here delivered concerning *influx* and the nature thereof, appears to be of the utmost importance, and to demand the most serious attention of the intelligent reader. It is in perfect agreement with what the author asserts on the same subject in other parts of his theological writings, viz. that influx is always according to the form of the recipient subject, and varies continually as that form varies; so that if the form be an inverted form, or contrary to the nature of the influent principle, the influx is changed into the direct contrary of what it is in itself; just as the sun's rays are changed into poison by the forms of poisonous plants and minerals. The doctrine is most interesting in regard to the christian life, and if well digested and understood, would effectually silence all those unhappy disputes concerning election, free grace, arbitrary mercy, and final perseverance, which have tended to disturb the christian church; whilst it would be seen clear as the sun at noon-day, that every man continually receives from God *according to his work*, or in other words, that the form of his spirit is such as his life is, and can be no other; and that as the form of his spirit is, such is the life which flows in an heavenly and blessed life, if the form be heavenly, but an infernal and miserable life, if the form be infernal. What an importance doth this consideration communicate to every daily and hourly act and exertion of the mind.

things which precede in minds form serieses, and that these serieses collect themselves together, one near another, and one after another, and that these together compose a last or ultimate, is a thing as yet unknown in the world ; but inasmuch as it is a truth from heaven, it is here adduced ; for by it is opened what influx operates, and what is the quality of the last or ultimate principle, in which the above-mentioned serieses successively formed co-exist. From these considerations it may be seen, that the states of the minds of each of the parties proceeding in successive order flow into the state of marriage. But the conjugal partners after marriage are altogether in ignorance concerning the successive things which are insinuated into, and have place in their minds (*animis*) from things antecedent ; nevertheless those are the things which give form to conjugal love, and constitute the state of their minds, from which state they act one with the other. The reason why another state is formed from another order with such as are spiritual, than with such as are natural, is, because such as are spiritual proceed in a just order, and such as are natural in an unjust order ; for such as are spiritual look to the Lord and the Lord provides and leads the order ; whereas such as are natural look to themselves, and thence proceed in an inverted order ; wherefore with these latter the state of marriage is inwardly full of unchaste principles ; and as those unchaste principles

abound, and as colds abound, so do the obstructions of inmost life, whereby its vein is stopped up, and the fountain dried.

314. XVIII. THAT THERE IS GIVEN SUCCESSIVE ORDER AND SIMULTANEOUS ORDER, AND THE LATTER IS FROM THE FORMER AND ACCORDING TO IT. This is adduced as a reason to confirm what goes before. That there exists what is successive, and what is simultaneous, is a known thing; but that simultaneous order is grounded in successive, and is according to it, is unknown; yet how things successive bring themselves into things simultaneous, and what order they form therein, it is very difficult to present to the perception, inasmuch as the learned are not in possession of any idea serving for elucidation of the subject; and whereas the first idea concerning this arcanum cannot be suggested in a few words, and to treat the subject at large would withdraw the mind from a more open view of the subject respecting conjugal love, it may suffice for illustration what is adduced in a compendium concerning those two orders, the successive and simultaneous, and concerning the influx of the former into the latter, in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, where are these words: "There is given in heaven
"and in the world successive order and simultane-
"ous order; in successive order one thing follows
"after another from what is highest to what is

“lowest; but in simultaneous order one thing is
“next to another from what is inmost to what is
“outermost: successive order is as a column with
“steps from the highest to the lowest; but simul-
“taneous order is as a work cohering from the
“center to the superficies. Successive order be-
“comes in the ultimate simultaneous in this
“manner; the highest things of successive order
“become the inmost of simultaneous order; and
“the lowest things of successive order become
“the outermost of simultaneous order; compara-
“tively as a column of degrees subsiding becomes
“a body cohering in a plane. Thus what is
“simultaneous is formed from what is successive,
“and this in all and singular things of the spiri-
“tual world, and in all and singular things of
“the natural world.” See n. 38, 65, of that
work; and several further observations on this
subject in the ANGELIC WISDOM CONCERNING
THE DIVINE LOVE AND WISDOM, n. 205 to
229. The case is similar with successive order
leading to marriage, and with simultaneous order
in marriage, viz. that the latter is from the former,
and according to it. He who is acquainted with
the influx of successive order into simultaneous,
may comprehend the reason, why the angels can
see in a man’s hand all the thoughts and intentions
of his mind; and also why wives, from the hands
of their husbands on their bosoms, are made sen-
sible of their affections, of which circumstance
mention hath been occasionally made in the ME-

MORABLE RELATIONS; the reason is, because the hands are the ultimates of man, wherein the dispositions and conclusions of his mind terminate, and there constitute what is simultaneous: therefore also in the Word, mention is made of a thing being inscribed on the hands.

315. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. On a time I saw not far from me a meteor; at the same time I saw a cloud divided into smaller clouds, some of which were of an azure colour, and some opake; and I saw them as it were in collision together; they were streaked with translucent irradiations of light, which one while appeared sharp like the points of swords, and another while blunt like broken swords; the streaks sometimes darted out forwards, at other times drew themselves in back again, exactly like combatants; thus those different-coloured lesser clouds appeared to be at war together, but it was only their manner of sporting with each other. And whereas this meteor was seen at no great distance from me, I lifted up my eyes, and looking attentively, I saw boys, youths, and old men, entering into a house which was built of marble, and its foundation of porphyry, and it was over this house that the above phænomenon appeared; then addressing myself to one who was going in, I asked, What house is this? He answered, it is a gymna-

sium, where young persons are initiated into various things relating to wisdom. On hearing this, I went in with them, being then in the spirit, that is, in a similar state with men of the spiritual world, who are called spirits and angels; and lo! in the gymnasium in front was seen a desk, in the middle benches, at the sides round about were chairs, and over the entrance was an orchestra; the desk was for the young men who were to give answers to the problem at that time to be proposed, the benches were for the audience, the chairs at the sides were for those who on former occasions had given wise answers, and the orchestra was for the seniors who were arbitrators and judges; in the middle of the orchestra was a pulpit, where there sat a wise man whom they called the head master, who proposed the problems to which the young men gave answers from the desk; and when all were assembled, the man arose from the pulpit, and said, Give answer now to this problem, and solve it if ye can, WHAT IS THE SOUL, AND WHAT IS ITS QUALITY? On hearing this problem all were amazed, and made a muttering noise, and some of the company on the benches exclaimed, What mortal man, from the age of Saturn down to the present time, hath been able by any rational thought to see and ascertain what the soul is, still less what its quality is? Is not this subject above the sphere of all human understanding? But reply was made from the orchestra, It is not above the understand-

ing, but in it and in its view, only let the problem be answered. Then the young men who were chosen on that day to ascend the desk, and give answer to the problem, arose; they were five in number, who had been sought out by the seniors, and found to excel in sagacity, and were then sitting on couches at the sides of the desk; they afterwards ascended in the order in which they were seated, and every one, when he ascended, put on an under garment of silk of the colour of an opal, and over it a robe of soft wool, in which were interwoven flowers, and on his head a cap, on the crown of which was a bunch of roses encircled with small sapphires. And I saw the first youth thus clad ascending the desk, who thus began: What the soul is, and what its quality, hath never been revealed to any, since the day of creation, being an arcanum in the treasures of God alone; but this hath been discovered, that the soul in man resides as a queen, yet where her palace is, hath been a matter of conjecture amongst the learned; some have supposed it to be in a small tubercle between the cerebrum and cerebellum, which is called the pineal gland; in this they have fixed the soul's habitation, by reason that the whole man is ruled from those two brains, and they are regulated by that tubercle; wherefore whatsoever regulateth the brains, this also regulateth the whole man from the head to the heel. And he added, Hence this conjecture appeared as true or probable to many in the world,

but in the succeeding age it was rejected as groundless. When he had thus spoken, he put off the robe, the under garment, and the cap, which the second of the elected speakers put on, and ascending the desk, thus delivered his sentiments concerning the soul: In the universal heaven and in the universal world it is unknown what the soul is, and what its quality: this is known, that the soul is, and that it is in man, but in what part of man, is matter of conjecture: this is certain, that it is in the head, inasmuch as the head is the seat where the understanding thinks, and where the will intends, and in front in the face of the head are man's five sensories, receiving life from the soul alone which resides in the head; but in what particular part of the head the soul hath its more immediate residence, I dare not take upon me to say; yet I agree with those who fix its abode in the three ventricles of the brain, sometimes inclining to their opinion who fix it in the channelled bodies (*corporibus striatis*) therein, sometimes to theirs who fix it in the medullary substance of each brain, sometimes to theirs who fix it in the cortical substance, and sometimes to theirs who fix it in the *dura mater*; for arguments, and those too of weight, have not been wanting in support of each of these opinions. The arguments in favour of the three ventricles of the brain have been, that those ventricles are the recipients of the animal spirits and of all the lymphs of the brain. The arguments in favour of

the channelled bodies have been, that these bodies constitute the marrow, through which the nerves are emitted, and by which each brain is continued into the spine, and from this spine and from that marrow there is an emanation of fibres serving for the contexture of the whole body. The arguments in favour of the medullary substance of each brain have been, that this substance is a collection and congeries of all the fibres, which are the rudiments or beginnings of the whole man. The arguments in favour of the cortical substance have been, that in that substance are contained the prime and ultimate ends, and consequently the principles of all the fibres, and thereby of all the senses and motions. The arguments in favour of the *dura mater* have been, that it is the common covering of each brain, and hence by some kind of continuous principle extends itself over the heart and over the viscera of the body. As to myself, I am undetermined which of these opinions is the most probable, and therefore I leave the matter to your determination and decision. Having thus concluded, he descended from the desk, and delivered the under garment, the robe, and the cap, to the third, who mounting into the desk began as follows: How little qualified is a youth like myself for the investigation of so sublime a theorem! I appeal to the learned who are here seated at the sides of the gymnasium; I appeal to you wise ones in the orchestra; yea, I appeal to the angels of the

highest heaven, whether any person, by virtue of his own rational light, is able to form to himself any idea concerning the soul; nevertheless I, like others, can guess about the place of its abode in man, and my conjecture is, that it is in the heart and thence in the blood; and I ground my conjecture on this circumstance, that the heart by its blood rules both the body and the head; for it emits a large vessel called the *aorta* into the whole body, and emits vessels called the carotids into the whole head; hence it is universally agreed, that the soul from the heart by the blood supports, nourishes, vivifies the universal organical system both of the body and head. As a further proof of this position it may be urged, that in the sacred scripture so frequent mention is made of soul and heart, as where it is said, Thou shalt love God from the whole soul and from the whole heart; and that God creates in man a new soul and a new heart, Deut. vi. 5. chap. x. 12. chap xi. 13. chap. xxvi. 16. Jerem. xxxii. 41. Matt. xxii. 37. Mark. xii. 30, 33. Luke x. 27; and in other places: it is also expressly said, that the blood is the soul of the flesh, Levit. xvii. 11, 14. At these words the cry of Learned! learned! was heard in the assembly, and was found to proceed from some of the canons. After this a fourth, clad in the garments of the former speaker, ascended the desk, and thus began: I also am inclined to suspect, that not a single person can be found of so subtle

and refined a genius, as to be able to discover what the soul is, and what is its quality ; wherefore I am of opinion, that in attempting to make the discovery, subtlety will be spent in fruitless labour ; nevertheless from my childhood I have continued firm in the opinion of the ancients, that the soul of man is in the whole of him, and in every part of the whole, and thus that it is in the head, and in singular its parts, as well as in the body, and singular its parts ; and that it is an idle conceit of the moderns to fix its habitation in any particular part, and not in the body throughout ; besides, the soul is a spiritual substance, which falls under no predication of extension or place, but of habitation and impletion : moreover, when mention is made of the soul, who doth not conceive life to be meant ? and is not life in the whole and in every part ? These sentiments were favourably received by a great part of the audience. After him rose up the fifth, who being adorned with the same insignia, thus delivered himself from the desk : I shall not waste your time and my own in determining the place of the soul's residence, whether it be in some particular part of the body, or in the whole ; but from my mind's storehouse I will communicate to you my sentiments on the subject. What the soul is, and what is its quality ; the soul is not conceived by any person but as a pure somewhat, which may be likened to æther, or air, or wind, in which is a vital principle by virtue of the

rationality which man enjoys above the beasts. This opinion I conceive to be founded on this circumstance, that when man expires, he is said to breathe forth or emit the soul or spirit; hence also the soul living after death is believed to be such a breath or vapour animated by some principle of thinking life, which is called soul; and what can the soul be else? But whereas I heard it said from the orchestra, that this problem concerning the soul, its nature and quality, is not above the understanding, but is in it and in its view, I intreat and beseech you, who have made this declaration to unfold this eternal arcanum yourselves. Then the elders in the orchestra turned their eyes towards the head master, who had proposed the problem, and who understood by their signs that they wished him to descend and teach the audience; so he instantly quitted the pulpit, passed through the auditory, and entered the desk, and there stretching out his hand he thus began; Let me bespeak your attention; who doth not believe the soul to be the inmost and most subtle essence of man? and what is an essence without a form but an imaginary entity? wherefore the soul is a form, and a form whose qualities and properties I shall now describe; it is a form of all things relating to love, and of all things relating to wisdom; all things relating to love are called affections, and all things relating to wisdom are called perceptions. The latter derived

from the former and thereby united with them constitute one form, in which are contained innumerable things in such an order, series, and coherence, that they may be called one; and they may be called one also for this reason, because nothing can be taken away thence, nor any thing added to it, but the quality of the form is changed; what is the human soul but such a form? are not all things relating to love and all things relating to wisdom essentials of that form? and are not these things appertaining to man in his soul, and by derivation from the soul in his head and body? Ye are called spirits and angels, and ye believed in the world that spirits and angels are like mere wind or æther, and thus mere mind and animation; and now ye see clearly that ye are truly, really, and actually men, who, during your abode in the world, lived and thought in a material body, and knew that a material body doth not live and think, but a spiritual substance in that body, and this substance ye called soul, whose form ye then were ignorant of, but now ye have seen and continue to see it; ye all are the souls, of whose immortality ye have heard, thought, said, and written so much; and because ye are forms of love and wisdom from God, ye can never die. The soul therefore is a human form, from which not the smallest thing can be taken away, and to which not the smallest thing can be added, and it is the inmost form of all

forms of the whole body; and whereas the forms which are without receive from the inmost both essence and form, therefore ye are souls, as ye appear to yourselves and to us; in a word, the soul is the very man himself, because it is the inmost man, wherefore its form is fully and perfectly the human form; nevertheless it is not life, but the proximate recipient of life from God, and thereby the habitation of God. As he spake these words, many expressed their approbation, but some said, We will weigh the matter. I immediately went home, and lo! over the gymnasium, instead of the foregoing meteor, there appeared a bright cloud without streaks or rays that seemed to combat with each other, which cloud penetrating through the roof, entered, and illuminated the walls; and I was informed, that they saw some pieces of writing, and amongst others also this, "*Jehovah God breathed into man's nostrils the SOUL OF LIVES, and man was made into a LIVING SOUL,*" Gen. ii. 7.

316. THE SECOND MEMORABLE RELATION. Some time ago, as I was walking with my mind (*animus*) at rest, and in a state of delightful mental peace, I saw at a distance a grove, in the midst of which was a portico leading to a small palace; and I saw virgins and youths, and husbands and wives entering in; I also went thither in spirit, and asked a certain keeper who was standing at the entrance, whether it was allowable also to enter? He looked at me; and I said,

Why dost thou look at me? He replied, I look at thee to see, whether the delight of peace, which is in thy face, partakes at all of the delight of conjugal love; there is beyond this portico a small garden, and in the midst thereof a house, where are two novitiate conjugal partners, who are visited to-day by their friends of both sexes, coming to pay their congratulations; I do not know those whom I admit to enter, but it was told me, that I should know them from their faces, and if I saw in them the delight of conjugal love, I was to admit those, and none else; all the angels can see from the faces of others the delights of their hearts; and the delight of that love which he saw in my face was, that I was meditating concerning conjugal love; this meditation beamed forth from my eyes, and thence entered into the interiors of my face, wherefore he said to me, that it was allowed to enter. The portico, through which I entered, was of trees bearing fruit mutually connected together by their branches, which made on each side a continued espalier (*parietem continenter arboreum*); through the portico I entered the little garden, which breathed a pleasant fragrance from its shrubs and flowers; the shrubs and flowers were pairs and pairs; and I was informed, that such little gardens appear about the houses where there are and have been nuptials, and that hence they are called nuptial gardens. I afterwards entered the house, where I

saw two conjugal partners holding each other by the hands, and discoursing with each other from a principle of love truly conjugal ; and as I looked, it was given to see from their faces the effigy of conjugal love, and from their conversation the vital principle thereof. After I had paid them my respects with the rest of the company, and had wished them all happiness, I went out into the nuptial garden, and saw on the right side thereof a company of youths, which was resorted to by all who came out of the house ; the reason of its being resorted to was, because the discourse there was about conjugal love, and this discourse attracts to it the minds (*animos*) of all by a certain occult power ; I then listened to a wise one who was speaking on the subject, and the sum of what I heard was as follows : That the divine providence of the Lord is most singular and thence most universal concerning marriages and in marriages in the heavens, because all the happinesses of heaven issue from the delights of conjugal love, as sweet waters from a sweet vein of a fountain ; and that on this account it is provided of the Lord that conjugal pairs be born, and that these pairs are continually educated for marriage, neither the girl nor the boy knowing any thing of the matter ; and after a stated time, when both of them become marriageable, they meet somewhere or other as by chance, and see each other, and that in this case they instantly know, as by a kind of instinct,

that they are pairs, and by a kind of inward dictate think within themselves, the youth, that she is mine, and the virgin, that he is mine; and when this thought hath had place some time in the minds of each, they accost each other from a deliberate purpose, and betroth themselves. It is said as by chance, and as by instinct, and the meaning is by divine providence, inasmuch as whilst the divine providence is unknown, it hath such an appearance. That conjugal pairs are born, and educated to marriage, whilst each party is ignorant of it, he proved by the conjugal likeness visible in the faces of each; also by the intimate and eternal union of minds (*animorum*) and of minds (*mentium*), which could not possibly exist, as it exists in heaven, without being foreseen and provided of the Lord. When the wise one had proceeded thus far with his discourse, and received the applauses of the company, he added further, that in things most singular with man, both male and female, there is a conjugal principle; but still the conjugal principle with the male is different from what it is with the female, also that in the male conjugal principle, there is what is conjunctive with the female conjugal principle, and *vice versa*, even in things most singular: This he confirmed by the marriage of will and understanding in every individual, which two principles act together upon the most singular things of the mind, and upon the most singular things of the body; from which

considerations it may be seen, that in every even the smallest substance there is a conjugal principle; and that this is evident from the compound substances which are made up of simple substances, as that there are two eyes, two ears, two nostrils, two cheeks, two lips, two arms with hands, two loins, two feet, and within in man two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two kidneys, two testicles, and where there are not two, still they are divided into two; the reason why they are two is, because one is of the will and the other of the understanding, which act wonderfully in each other to present a one; wherefore the two eyes make one sight, the two ears one hearing, the two nostrils one smell, the two lips one speech, the two hands one labour, the two feet one pace, the two hemispheres of the brain one habitation of the mind, the two chambers of the heart one life of the body by the blood, the two lobes of the lungs one respiration, and so forth; but the male and female principles, united by love truly conjugal, constitute one life fully human. Whilst these things were saying, there appeared lightning on the right which was red, and lightning on the left which was white; each was mild, and they entered through the eyes into the mind, and illustrated also the latter; and after the lightning it also thundered, which was a gentle murmur from the angelic heaven flowing down and increasing. On

hearing and seeing these things, the wise one said, These are to me for a sign and monition to super-add to my discourse the following observations, That of the above pairs the right one signifies their good, and the left one signifies their truth; and that this is from the marriage of good and truth, which is inscribed on man in general and in his every singular principle, and good hath reference to the will, and truth to the understanding, and both together to a one; hence it is that in heaven the right eye is the good of vision, and the left the truth thereof, also that the right ear is the good of hearing, and the left the truth thereof, and likewise that the right hand is the good of man's ability, and the left the truth thereof, and in like manner in the rest of the above pairs; and inasmuch as right and left are of such signification, therefore the Lord said, "If thy right eye scandalize thee, pluck it out; and if thy right hand scandalize thee, cut it off;" whereby he meant, if good becomes evil, that the evil must be cast out. This is the reason also why he said to his disciples that they should cast out the net on the right side of the ship, and that when they did so, they took a great multitude of fishes; whereby he meant that they should teach the good of charity, and that thus they would collect men. When he had said these things, those two lightnings again appeared, milder than before; and it was on this occasion seen, that the lightning on the left de-

rived its whiteness from the red-shining fire of the lightning on the right; on seeing which he said, This is a sign from heaven tending to confirm my discourse, because what is fiery in heaven is good, and what is white in heaven is truth; and its being seen that the lightning on the left derived its whiteness from the red-shining fire of the lightning on the right, is a demonstrative sign that the whiteness of light, or light, is nothing else but the splendor of fire. On hearing these words, all went home, inflamed with the good and truth of gladness, in consequence of the above lightnings, and of the discourse concerning them.

Of ITERATED (*fff*) MARRIAGES.

317. IT may come to be a matter of question, whether conjugal love, which is of one man with one wife, after the death of one of the parties, can be separated, or transcribed, or super-induced; also whether iterated marriages have any thing in common with polygamy, and thereby whether they

(*fff*) The translator is sorry to be again compelled to adopt a new term from the original Latin, there being none in the English language which is so proper to express the idea here suggested by the term *iterated*. The English reader cannot be at a loss for its definite meaning, when he is told, that it is derived from *itero*, which signifies *to do a thing again*.

may be called successive polygamies ; with several other enquiries which are wont to add scruples to scruples with men of a reasoning spirit ; in order therefore that the masters of curious researches, who reason in the shade concerning these marriages, may see some light, I have conceived it would be worth while to present for their decision the following articles on the subject: I. *That after the death of a conjugal partner, again to contract wedlock, depends on the preceding conjugal love.* II. *That it depends also on the state of marriage, in which the parties had lived.* III. *That with those, who have not been principled in love truly conjugal, there is no obstacle or hindrance but they may again contract wedlock.* IV. *That they, who have lived with each other in love truly conjugal, are not willing to enter upon iterated marriage, unless for reasons separate from conjugal love.* V. *That the state of marriage of a youth with a virgin differs from that of a youth with a widow.* VI. *That also the state of marriage of a widower with a virgin differs from that of a widower with a widow.* VII. *That the varieties and diversities of these marriages as to love and its attributes exceed all number.* VIII. *That the state of a widow is more grievous than the state of a widower.* We proceed to the explication of each article.

318. I. THAT AFTER THE DEATH OF A CONJUGIAL PARTNER, AGAIN TO CONTRACT WEDLOCK, DEPENDS ON THE PRECEDING CONJUGIAL LOVE.

Love truly conjugal is as the balance, in which the inclinations for iterated marriages are weighed; so far as the preceding conjugal love accedes to that love, so far the inclination for iterated marriage recedes, but so far as the preceding love recedes from that love, so far the inclination to another marriage is wont to accede. The reason is obvious, because conjugal love is in a like degree a conjunction of minds, which remains in the life of the body of the one party after the decease of the other, and this holds the inclination as a scale in a balance, and causes a preponderance according to the appropriation of true love. But whereas accession to this love is seldom made at this day except for a few paces, therefore the scale of the preponderance of the inclination generally raises itself up to a state of equilibrium, and from thence inclines and tends to the other side, that is, to marriage. The contrary is the case with those, whose preceding love in the former marriage hath receded from love truly conjugal; the reason is, because recession from that love is in a like degree a disjunction of minds, which also remains in the life of the body of the one party after the decease of the other, and this enters the will disjoined from that of the other, and causes an inclination for a new conjunction; in favour whereof the thought arising from the inclination of the will induces hope of a more united and thereby a more delightful cohabitation. That inclinations to iterated

marriages take their rise from the state of the preceding love, is a known thing, and is also obvious to reason; for love truly conjugal is influenced by a fear of loss, and loss is followed by grief, and this grief and that fear reside in the very inmost principles of the mind; hence it is, that so far as that love prevails, so far the soul inclines both in will and thought, that is, in intention, to be in the subject with which and in which it was; from these considerations it follows, that the mind is kept balancing to another marriage according to the degree of love in which it was principled in the foregoing marriage; hence it is that after death the same are re-united, and mutually love each other in like manner as in the world: but, as was said above, such love at this day is rare, and there are few who come into the slightest degree of contact with it; and they who do not come into contact with it, and still more they who recede afar off from it, as they were desirous of separation in the matrimonial life heretofore passed, so after death they are desirous of conjunction with another. But concerning the latter and the former of these persons more will be said in what follows.

319. II. THAT AFTER THE DEATH OF A CONJUGIAL PARTNER, AGAIN TO CONTRACT WEDLOCK, DEPENDS ALSO ON THE STATE OF MARRIAGE IN WHICH THE PARTIES HAD LIVED. By the state of marriage is not here meant the state of love treated of in the foregoing article, because

this latter causes an internal inclination to marriage or from marriage, but the state of marriage is meant which causes an external inclination to it or from it; and this state with its inclination is manifold; as, 1. If there are children in the house, and a new mother is to be provided for them. 2. If there be a wish for a further increase of children. 3. If the house be large, and full of servants of both sexes. 4. If the calls of business abroad abstract the mind from domestic concerns, and without a new mistress there is reason to fear misery and misfortune. 5. If mutual aids and offices require, that conjugal partners be engaged in various businesses and employments. 6. Moreover it depends on the temper and disposition of the separated conjugal partner, whether after first marriage the other partner can or cannot live alone, or without a consort. 7. The preceding marriage also disposes the mind either to be afraid of conjugal life, or to favour it. 8. I have been informed that polygamical love, and the love of the sex, also the lust of deflowering, and the lust of variety, have induced the minds (*animos*) of some to desire iterated marriages; and that the minds of some have been induced also by fear of the law and of the loss of reputation, in case they commit whoredom. Besides several other things which promote external inclinations to matrimony.

320. III. THAT WITH THOSE, WHO HAVE NOT BEEN PRINCIPLED IN LOVE TRULY CONJUGIAL,

THERE IS NO OBSTACLE OR HINDRANCE BUT THEY MAY AGAIN CONTRACT WEDLOCK. With those, who have not been principled in conjugial love, there is not any spiritual or internal bond, but only a natural or external bond; and if an internal bond doth not contain the external in its order and tenor, this latter is but like a swath when the bandage is removed, which flows every way according as it is tossed, or as it is driven by the wind. The reason is, because what is natural derives its birth from what is spiritual, and its existence is nothing else but a mass collected from spiritual principles; wherefore if the natural principle be separated from its spiritual principle, which produced and as it were begot it, it is not contained (kept together) any longer interiorly, but only exteriorly by the spiritual principle, which encompasses and binds it in general, and doth not tie it together and keep it tied together in particular. Hence it is, that the natural principle separated from the spiritual, in the case of two conjugial partners, doth not cause any conjunction of minds, and consequently not of wills, but only a conjunction of some external affections, which cohere with the bodily senses. The reason why nothing opposes and hinders such persons, but they may again contract wedlock, is, because they had not the essentials of marriage, and hence those essentials do not at all influence them after separation by death; wherefore they are then ab-

solutely at their own disposal, whether they be widowers or widows, to bind their sensual affections with whomsoever they please, provided there be no legal impediment. Neither do they themselves think of marriages in any other than a natural view, and from a principle of convenience in the supplying various necessities and external advantages, which after the death of one of the parties may again be supplied by another; and possibly, if their interior thoughts were viewed, as in the spiritual world, there would not be found in them any distinction between conjugal conjunctions and extra-conjugal copulations. The reason why it is allowable for these again and again to contract marriages, is as above-mentioned, because conjunctions merely natural after death are of themselves dissolved, and fall asunder; for the external affections by death follow the body, and are entombed with it, those remaining which cohere with internal principles. But it is to be observed, that marriages interiorly conjunctive can hardly be entered into in the earths, because elections of internal likenesses cannot there be provided of the Lord as in the heavens, inasmuch as they are limited in many ways, as to equals in state and condition, within the country, city, and village where they dwell, and in the earths for the most part conjugal partners are tied together by externals, and thus not by internals; which internals do not come forth

into manifestation till some time after marriage, and are only known when they press themselves into externals.

321. IV. THAT THEY, WHO HAD LIVED WITH EACH OTHER IN LOVE TRULY CONJUGIAL, ARE NOT WILLING TO ENTER INTO ITERATED MARRIAGE, EXCEPT FOR REASONS SEPARATE FROM CONJUGIAL LOVE. The reasons why they, who had lived in love truly conjugial, after the death of their conjugial partner are not willing to enter into iterated marriage are as follows: 1. Because they were united as to souls, and thence as to minds; and this union as being spiritual, is an actual adjunction of the soul and mind of one of the parties to those of the other, which cannot possibly be dissolved; that such is the nature of spiritual conjunction, hath been constantly shewn above. 2. Because they were also united as to bodies by the reception of the propagations of the soul of the husband by the wife, and thus by the insertion of his life into hers, whereby a virgin becomes a wife; and on the other hand by the reception of the conjugial love of the wife by the husband, which disposes the interiors of his mind, and at the same time the interiors and exteriors of his body, into a state receptible of love, and perceptible of wisdom, which state makes him from a youth a husband, see above n. 198. 3. Because a sphere of love from the wife, and a sphere of understanding from the man, is continually flow-

ing forth, and because it perfects conjunctions, and encompasses them with its pleasant influence, and unites them, see also above, n. 223. 4. Because conjugal partners thus united in marriage think of and breathe after what is eternal, and because on this idea their eternal happiness is founded, see n. 216. 5. From these several considerations it is, that they are no longer two, but one man (*homo*), which is one flesh. 6. That such a one cannot be rent asunder after the death of one of the parties, is manifest to the ocular sight of a spirit. 7. To the above considerations shall be added this new information, that two such conjugal partners, after the death of one, are still not separated, inasmuch as the spirit of the deceased cohabits continually with the spirit of the partner not deceased, and this even unto the death of the latter, when they again meet and reunite, and love each other more tenderly than before, because in the spiritual world. Hence flows this undeniable consequence, that they, who had lived in love truly conjugal, are not willing to enter into iterated marriage. But if afterwards they contract something like marriage, it is for reasons separate from conjugal love; and these reasons are all external; as in case there be young children in the house, and the care of them requires attention; in case the house be large and full of servants of both sexes; in case the calls of business abroad abstract the mind from domestic

concerns ; in case mutual aids and offices be necessary ; with other cases of a like nature.

322. V. THAT THE STATE OF MARRIAGE OF A YOUTH WITH A VIRGIN DIFFERS FROM THAT OF A YOUTH WITH A WIDOW. By states of marriage are meant states of the life of each party, the husband and wife, after the nuptials, thus in the marriage, as to the quality of cohabitation at that time, whether it be internal cohabitation of souls and minds, which is cohabitation in the principal idea, or whether it be only the external cohabitation of minds (*animorum*), of senses, and of body. The state of marriage of a youth with a virgin is essentially itself initiatory to genuine marriage, for between these conjugal love can proceed in its just order, which is from its first heat to its first torch, and afterwards from its first seed with the youth-husband, and from its first flower with the virgin-wife, and thus germinate, grow and fructify, and introduce itself into those successive states both with the one party and the other mutually ; but if otherwise, the youth was not a youth, nor was the virgin a virgin, except in external form. But between a youth and a widow there is not given a like initiation to marriage from first principles, nor a like progression in marriage, inasmuch as a widow is more at her own disposal, and under her own jurisdiction, than a virgin ; wherefore a youth expresses his compliments with a different look to a widow-wife and a virgin-wife,

But herein is given much variety and diversity, wherefore the subject is here mentioned only in the general.

323. VI. THAT ALSO THE STATE OF MARRIAGE OF A WIDOWER WITH A VIRGIN DIFFERS FROM THAT OF A WIDOWER WITH A WIDOW. For a widower hath already been initiated into conjugal life, and a virgin is to be initiated; and yet conjugal love perceives and is sensible of its pleasantness and delight in mutual initiation; a youth-husband and a virgin-wife perceive and are sensible of things ever new in whatever occurs, whereby they are in a kind of continual initiation and consequent amiable progression. The case is otherwise in the state of marriage of a widower with a virgin; the virgin-wife hath an internal inclination, whereas with the man that inclination hath passed away; but herein is given much variety and diversity; the case is similar in marriage between a widower and a widow; wherefore, except this general notion, it is not allowable to adjoin any thing specifically.

324. VII. THAT THE VARIETIES AND DIVERSITIES OF THESE MARRIAGES AS TO LOVE AND ITS ATTRIBUTES EXCEED ALL NUMBER. There is an infinite variety of all things, and also there is an infinite diversity. By varieties are here meant the varieties between those things which are of one genus, or of one species, also between the genera and the species; but by diversities are here meant

the diversities between those things which are in the opposite principle. Our idea concerning the distinction of varieties and diversities may be illustrated as follows: The angelic heaven, which coheres as one, is in an infinite variety, not one inhabitant being absolutely like another, either as to souls and minds, or as to affections, perceptions, and consequent thoughts, or as to inclinations and consequent intentions, or as to tone of voice, face, body, gesture, and gait, and several other particulars; and yet, notwithstanding there are myriads of myriads, they have been arranged and are arranged of the Lord into one form, in which is full unanimity and concord, which could not possibly be, unless they were all, with their so many varieties, universally and singularly under the guidance of One; these are what we here mean by varieties. But by diversities we mean the opposites of those varieties, which have place in hell; for all and singular the inhabitants thereof are diametrically opposite to those who are in heaven; and hell consisting of such is kept together as one by varieties in themselves altogether contrary to the varieties in heaven, thus by perpetual diversities. From these considerations it is evident what is perceived by infinite variety, and what by infinite diversity. The case is the same in marriages, viz. that there are infinite varieties with those who are in conjugal love, and infinite varieties with those who are in scortatory love; and

hence, that there are infinite diversities between the latter and the former. From these premises this conclusion follows, that the varieties and diversities in marriages of every genus and species, whether of a youth and a virgin, or of a youth with a widow, or of a widower with a virgin, or of a widower with a widow, exceed all number; who can divide infinity into numbers?

325. VIII. THAT THE STATE OF A WIDOW IS MORE GRIEVOUS THAN THE STATE OF A WIDOWER. The reasons are external and internal; the external reasons are such as all can comprehend, as, 1. That a widow cannot provide for herself and her house the necessaries of life, nor dispose of them when acquired, as a man can, and as she did heretofore by a man and with a man. 2. That neither can she defend herself and her house, as is expedient, for, whilst she was a wife, the man was her defence, and as it were her arm; and whilst she herself was her own (defence and arm), she still trusted to her husband. 3. That of herself she is void of counsel in such things as appertain to interior wisdom and the prudence thence derived. 4. That a widow is without the reception of love, in which love as a female she is principled, thus in a state alien from what was innate and induced by marriage. These external reasons, which are natural, derive their origin from internal reasons also, which are spiritual, like all other things in the world and in the body, concerning which see

above, n. 220. Those external natural reasons are perceived from the internal spiritual reasons which proceed from the marriage of good and truth, and principally from the following; that good cannot provide, nor dispose (or arrange) any thing but by truth; that neither can good defend itself but by truth, consequently truth is the defence and as it were the arm of good; that good without truth is void of counsel, because it hath counsel, wisdom, and prudence by truth. Now whereas the man by creation is truth, and the wife by creation is good, or, what is the same thing, whereas the man by creation is understanding, and the wife by creation is the love thereof, it is evident, that the external or natural reasons, which aggravate the widowhood of a woman, derive their origin from internal or spiritual reasons. These spiritual reasons, conjoined with natural, are what are meant in the Word by what is said of widows in several passages; which passages may be seen in the APOCALYPSE REVEALED, n. 764.

326. To the above I shall subjoin TWO MEMORABLE RELATIONS. FIRST. After that the problem concerning the soul was canvassed and solved in the gymnasium, I saw them coming forth in order, and before them the chief teacher, after him the elders, in the midst of whom were the five youths who replied, and after these the rest; and when

they were come forth, they went apart to the environs about the house, where were piazzas encompassed with shrubs ; and being there gathered together they divided themselves into small companies, which were so many assemblies of youths discoursing together on subjects of wisdom, in each of which was one wise personage from the orchestra. These being seen by me from my lodging, I became in spirit, and in spirit I went forth to them, and came near to the chief teacher, who had lately proposed the problem concerning the soul. He, on seeing me, said, Who art thou ? I was surprised as I saw thee approaching in the way, that at one instant thou camest into my sight, and the next instant thou wentest out of it, or that one while thou wast seen by me, and suddenly thou wast not seen ; certainly thou art not in the same state of life that we are in. To this I replied smiling, I am not a puppet nor a *vertumnus*, but I am alternate, one while in your light, and another while in your shade, thus a foreigner and also a native. Hereupon the chief teacher looked at me, and said, Thou speakest things strange and wonderful ; tell me who thou art. And I said, I am in the world in which ye have been, and from which ye have departed, which is called the natural world, and I am also in the world into which ye have come, and in which ye are, which is called the spiritual world ; hence it is, that I am in a natural state, and at the same time in a spiritual

state, in a natural state with men of the earth, and in a spiritual state with you ; and when I am in a natural state I am not seen by you, but when I am in a spiritual state, I am seen ; that such should be my condition, was given of the Lord. It is known to thee, O illustrious man, that a man of the natural world doth not see a man of the spiritual world, nor *vice versa* ; wherefore when I let my spirit into the body, I was not seen by thee, but when I let it out of the body, I was seen. Thou hast also taught in the gymnasium, that ye are souls, and that souls see souls, because they are human forms ; and thou knowest, that ye did not see yourselves or your souls in your bodies, when ye were in the natural world ; and this is a consequence of the difference between the spiritual principle and the natural. When he heard mention of the difference between the spiritual principle and the natural, he said, What mean you by that difference ? Is it not like the difference between what is more or less pure ? thus what is spiritual but that which is natural in a higher state of purity ? I replied, The difference is of another sort, it is like the difference between prior and posterior, which bear no determinate proportion to each other ; for the prior is in the posterior as the cause is in its effect, and the posterior is derived from the prior as the effect from its cause ; hence it is that the one doth not appear to the other. To this the chief teacher replied, I have meditated and rumi-

nated on this difference, but heretofore in vain; I wish I was able to perceive it. And I said, You shall not only perceive the difference between what is spiritual and what is natural, but shall also see it. Then I proceeded as follows: You yourself are in a spiritual state with your associate spirits, but in a natural state with me; for you converse with your associates in a spiritual language, which is common to every spirit and angel, but you converse with me in my mother tongue; for every spirit and angel, when conversing with man, speaketh his proper language, thus French with a Frenchman, English with an Englishman, Greek with a Grecian, Arabic with an Arabian, and so forth. That you may know therefore the difference between what is spiritual and what is natural in respect to languages, make this experiment; withdraw to your associates, and speak somewhat amongst them, then retain the expressions, and return with them in your memory, and utter them before me. And he did so, and returned to me with those expressions in his mouth, and uttered them; and they were expressions altogether strange and foreign, which do not occur in any language of the natural world. By this experiment several times repeated, it was made very evident, that all in the spiritual world have a spiritual language, which hath in it nothing common to any natural language, and that every man cometh of himself into the use of that language after his decease. At

the same time also he experienced on this occasion that the sound of spiritual language, differs so far from the sound of natural language, that a spiritual sound, though loud, could not be at all heard by a natural man, nor a natural sound by a spiritual man. Afterwards I intreated the chief teacher and the by-standers to withdraw to their associates, and write some sentence or other on a piece of paper, and then return with it to me, and read it. They did so, and returned with the paper in hand; but when they read it, they were not able to understand any part of it, inasmuch as the writing consisted only of some letters of the alphabet, with strophes over them, each of which was significative of some particular sense and meaning: whereas each letter of the alphabet is thus significative, it is evident from what ground the Lord is called Alpha and Omega. On their withdrawing a second and a third time, and writing in the same manner, and returning to me, they found that their writing involved and comprehended innumerable things, which no natural writing could possibly express; and it was given them to understand, that this was in consequence of the spiritual man's thoughts being incomprehensible and ineffable to the natural man, and such as cannot flow and be brought into other writing and other language. Then forasmuch as some present were not willing to comprehend that spiritual thought so far exceeds natural thought as to be respectively ineffable, I said to

them, Make the experiment, withdraw into your spiritual society, and think on some subject, and retain your thoughts, and return, and express them before me ; and they did so ; but when they wanted to express the subject thought of, they were not able ; for they did not find any idea of natural thought adequate to any idea of spiritual thought, consequently no words expressive of it ; for ideas of thought are constituent of the words of language ; this experiment, they repeated again and again, whereby they were convinced that spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man ; and by reason of this their super-eminence, they said that spiritual ideas or thoughts, compared with natural, were ideas of ideas, and thoughts of thoughts, and that therefore by them were expressed qualities of qualities, and affections of affections, consequently that spiritual thoughts were the beginnings and origins of natural thoughts ; hence also it was made manifest that spiritual wisdom was the wisdom of wisdom, consequently imperceptible to any wise man in the natural world. It was then told them from the third heaven, that there is a wisdom still interior and superior, which is called celestial, bearing a proportion to spiritual wisdom like that which spiritual wisdom bears to natural ; and that these descend by an orderly influx according to the heavens from the divine wisdom of the Lord, which is infinite.

327. After this I said to the by-standers, Ye have seen from these three experimental proofs what is the difference between spiritual and natural, and also the reason why the natural man doth not appear to the spiritual, nor the spiritual man to the natural, although they are consociated as to affections and thoughts, and thence as to presence. Hence it is that one while I was seen by you, chief teacher, in the way, and another while was not seen. After this, was heard a voice from the superior heaven to the chief teacher, saying, Come up hither; and he went up, and returned, and said, that the angels, as well as himself, did not before know the differences between spiritual and natural, by reason that there was never before an opportunity given of comparing them together, in any person existing at the same time in both worlds, and without such comparison and reference those differences were not ascertainable.

328. After this we retired and discoursed again on this subject, and I said, Those differences originate solely in this circumstance of your existence in the spiritual world, that ye are in substantials and not in materials, and substantials are the beginnings of materials; ye are in principles and thereby in singulars, but we are in principiates and composites; ye are in particulars, but we in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things which are

substantial, any more than a ship's cable can enter into, or be drawn through, the eye of a fine needle; or than a nerve can enter or be let into one of the fibres of which it is composed, or a fibre into one of the fibrils of which it is composed; this also is a thing known in the world; wherefore herein the learned are agreed, that there is no such thing as influx of what is natural into what is spiritual, but of what is spiritual into what is natural. This now is the reason why the natural man cannot conceive what the spiritual man conceiveth, nor consequently express such conceptions; wherefore Paul calleth what he heard from the third heaven ineffable. Add to this, that to think spiritually is to think abstractedly from space and time, and that to think naturally is to think in conjunction with space and time; for to every idea of natural thought there adheres something derived from space and time, which is not the case with any spiritual idea; the reason is, because the spiritual world is not in space and time, as the natural world, but in the appearance of space and time. In this respect also spiritual thoughts and perceptions differ from natural; wherefore ye can think of the essence and omnipresence of God from eternity, that is, of God before the creation of the world, inasmuch as ye think of the essence of God from eternity abstracted from time, and of his omnipresence abstracted from space, and thus comprehend such things as transcend the ideas of the

natural man. I then related to them, how I once thought of the essence and omnipresence of God from eternity, that is, of God before the creation of the world, and that because I could not yet remove spaces and times from the ideas of my thought, I was brought into anxiety, for the idea of nature entered instead of God; but it was said to me, Remove the ideas of space and time, and thou wilt see; and it was given to remove them, and I saw; and from that time I was enabled to think of God from eternity, and not of nature from eternity, because God is in all time without time, and in all space without space, whereas nature in all time is in time, and in all space in space; and nature, with her time and space, must of necessity have a beginning and a birth, but not God, who is without time and space; wherefore nature is from God, not from eternity, but in time, that is, together with her time and space.

329. After that the chief teacher and the rest of the assembly had left me, some boys, who were also engaged in the gymnasian exercise, followed me home, and stood near me for a little while as I was writing; and lo! at that instant they saw a moth running upon my paper, and asked in a surprise what is the name of that nimble animalcule? And I said, It is called a moth, and I will tell you wonderful things concerning it; and I said, This little animal contains in itself as many members and viscera as there are in a camel, such

as brains, heart, pulmonary pipes, organs of sense, of motion, and of generation, a stomach, intestines, and several others; and each of these organs consists of fibres, nerves, blood-vessels, muscles, tendons, membranes; and each of these of still purer parts, which escape the observation of the nicest eye. They then said, that this little animal appeared to them no otherwise than as a simple substance; and I said, There are nevertheless innumerable things within; I mention these things that ye may know, that the case is similar in regard to every object which appears before you as one, simple, and least, as well in your actions as in your affections and thoughts; I can avouch, that every grain of thought (*mica cogitationis*), and every drop of your affections (*stilla affectionis*) is divisible *ad infinitum*; and that in proportion as your ideas are divisible, so are ye wise. Know ye, that every thing divided is more and more multiple (manifold), and not more and more simple, because what is divided and divided approaches nearer and nearer to the infinite, in which all things are infinitely; what I am now observing to you is a new sentiment and heretofore unheard of. When I had ended these words, the boys took their leave of me to go to the chief teacher, and they intreated him to propose some time or other in the gymnasium somewhat new and unheard of as a problem; and he said, What? they said, That every thing divided is more and more multiple,

and not more and more simple, because it approaches nearer and nearer to the infinite, in which all things are infinitely; and he pledged himself to propose it, and said, I see this, because I have perceived that one natural idea is the continent of innumerable spiritual ideas; yea, that one spiritual idea is the continent of innumerable celestial ideas; herein is grounded the difference between the celestial wisdom in which the angels of the third heaven are principled, and the spiritual wisdom in which the angels of the second heaven are principled, as also the natural wisdom in which the angels of the last heaven and likewise men are principled.

330. THE SECOND MEMORABLE RELATION. I once heard a pleasant disquisition between some men concerning the female sex, whether it be possible for a woman to love her husband, who constantly loves her own beauty, that is, who loves herself from her form; they agreed amongst themselves first, that women have a two-fold beauty, one natural, which is that of the face and body, and the other spiritual, which is that of the love and manners; they agreed also, that these two beauties are often divided in the natural world, and that they are always united in the spiritual world, for in this latter world beauty is the form of the love and manners, wherefore after death it frequently happens that deformed women become beauties, and beautiful women become deformities. Whilst the men were canvassing this point, there

came some wives, and said, Admit of our presence, because what ye canvass, ye have learnt by science, but we are taught it by experience; and ye likewise know so little of the love of wives, that it scarce amounts to any knowledge: do ye know that the prudence of the wisdom of wives consists in hiding their love for their husbands in the inmost seat of their bosoms or in the midst of their heart? The discussion began, and the **FIRST CONCLUSION** made by the men was, that every woman is willing to appear beautiful as to face, and beautiful as to manners, because she is born an affection of love, and the form of this affection is beauty, wherefore a woman who is not desirous to be beautiful, is not a woman who is desirous to love and to be loved, and consequently she is not truly a woman. Hereupon the wives observed, The beauty of a woman hath its abode in soft tenderness, and consequently in exquisite sensibility; hence comes the love of the woman for the man, and of the man for the woman; this possibly ye do not understand. The **SECOND CONCLUSION** of the men was, that a woman before marriage is desirous to be beautiful for the men, but after marriage, if she be chaste, for one man alone, and not for men. Hereupon the wives observed, When the husband hath sipped the natural beauty of the wife, he sees it no longer, but sees her spiritual beauty, and from this re-loves, and re-calls the natural beauty, but under another species. The

THIRD CONCLUSION of their discussion was, that if a woman after marriage is desirous to appear beautiful in like manner as before marriage, she loves men, and not a man, because a woman loving herself from her beauty is continually desirous that her beauty should be sipped, and whereas this no longer appears to her husband, as ye observed, she is desirous that it may be sipped by the men to whom it appears; that such a one hath a love of the sex, and not a love of one of the sex, is evident. Hereupon the wives were silent, yet they murmured, What woman is so void of vanity, as not to desire to seem beautiful to the men also, at the same time that she seems beautiful to one man only? These things were heard by some wives from heaven, who were beautiful, because they were heavenly affections, and they confirmed the conclusions of the men; but they added, Let them only love their beauty and its ornaments for the sake of their husbands, and from them.

331. Those three wives being indignant that the three conclusions of the men were confirmed by the wives from heaven, said to the men, Ye have inquired whether a woman, who loves herself from her beauty, loves her husband; we in our turn will therefore inquire whether a man, who loves himself from his intelligence, can love his wife; be ye present and hear; and this was their FIRST CONCLUSION; No wife loves her husband on account of his face, but on account of his intelli-

gence in his office and manners ; know ye therefore that a wife unites herself with the intelligence of the man, and thereby with the man ; wherefore if a man loves himself on account of his intelligence, he withdraws it from the wife into himself, whence comes disunion and not union ; moreover to love his own intelligence is to be wise from himself, and this is to be insane, wherefore it is to love his own insanity. Hereupon the men observed, Possibly the wife unites herself with the virtue (strength or ability) of the man. At this the wives smiled, saying, There is no defect of virtue whilst the man loves the wife from a ground of intelligence, but there is a defect if he loves from a ground of insanity ; intelligence consists in loving the wife only, and in this love there is no defect of virtue, but insanity consists in not loving the wife but the sex, and in this love there is a defect of virtue ; ye comprehend this. The SECOND CONCLUSION was ; We women are born into the love of the intelligence of the men, wherefore if the men love their own proper intelligence, the intelligence cannot be united with its genuine love, which appertains to the wife ; and if the intelligence of the man is not united with its genuine love, which appertains to the wife, the intelligence becomes insanity grounded in haughtiness, and conjugal love becomes cold ; what woman in such case can unite her love to cold, and what man can unite the insanity of his haughtiness to the

love of intelligence? But the men said, Whence hath man honour from his wife but by magnifying his intelligence? The wives replied, From love, because love honours, and honour cannot be separated from love, but love may be separated from honour. Afterwards they made this THIRD CONCLUSION; Ye seem as if ye loved your wives, and ye do not see that ye are loved by your wives, and thus that ye re-love; and that your intelligence is the recipient; if therefore ye love your intelligence in yourselves, it becomes the recipient of your love, and the love of (*proprium* or self-hood), inasmuch as it cannot endure an equal, in no wise becomes conjugal love, but so long as it prevails, so long it remains scortatory. Hereupon the men were silent, nevertheless they murmured, What is conjugal love? Some husbands in heaven heard what passed, and they confirmed thence the three conclusions of the wives.

Of POLYGAMY.

332. If the reason be investigated why polygamical marriages are absolutely condemned by the christian world, it cannot be clearly seen by any one, whatever powers of acute and ingenious investigation he may possess, unless he be previously instructed, THAT THERE IS GIVEN A LOVE TRULY

CONJUGIAL: THAT THIS LOVE CANNOT POSSIBLY BE GIVEN, EXCEPT BETWEEN TWO; NOR BETWEEN TWO, EXCEPT FROM THE ALONE LORD: AND THAT ON THIS LOVE IS INSCRIBED HEAVEN WITH ALL ITS HAPPINESS. Unless these previous knowledges precede, and lay as it were the first stone, it is in vain for the mind to desire to draw forth from the understanding any reasons for the condemnation of polygamy by the christian world, which should be satisfactory, and on which it may stand firm, as a house upon its stone or foundation. It is a known thing, that the institution of monogamical marriage is founded on the word of the Lord, "*That whosoever putteth away his wife, except on account of whoredom, and marrieth another, committeth adultery; and that from the beginning, or from the first establishment of marriages, it was (ordained), that two should become one flesh; and that man should not separate what God hath joined together,*" Matt. xix. 3 to 11. But although the Lord spake these words from the divine law inscribed on marriages, still if the understanding cannot support that law by some reasons of its own, it may so warp it by turnings and windings by which it is accustomed, and by sinister interpretations, as to render its principle obscure and ambiguous, and at length affirmative negative; affirmative, because it is also grounded in civil law, and negative because it is not grounded in a rational view of those words. Into this

principle the human mind will fall, unless it be previously instructed respecting the above-mentioned knowledges, which may be serviceable to the understanding for introduction into its reasons; which knowledges are, that there is given a love truly conjugial; that this love cannot possibly be given, except between two; nor between two, except from the alone Lord; and that on this love is inscribed heaven with all its happiness. But these, and several other particulars respecting the condemnation of polygamy by the christian world, shall be demonstrated in order, according to the following articles: I. *That love truly conjugial cannot be given except with one wife, consequently neither can friendship, confidence, ability truly conjugial be given, and such conjunction of minds that two may be one flesh.* II. *That thus celestial blessednesses, spiritual satisfactions, and natural delights, which from the beginning were provided for those who were in love truly conjugial, cannot be given except with one wife.* III. *That all these things cannot be given except from the alone Lord; and that they are not given to any others but those, who come to him alone, and at the same time live according to his commandments.* IV. *Consequently that love truly conjugial, with its happinesses, cannot be given except with those who are of the christian church.* V. *That hence it is that a christian is not allowed to marry more than one wife.* VI. *That a christian, if he marries several wives, commits not only natural adultery, but also spiritual*

adultery. VII. *That the Israelitish nation was permitted to marry several wives, because the christian church was not with that nation, and consequently love truly conjugal could not be given.* VIII. *That at this day it is permitted the Mahometans to marry several wives, because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thereby to be the God of heaven and earth; and hence they cannot receive love truly conjugal.* IX. *That the Mahometan heaven is out of the Christian heaven, and that it is divided into two heavens, the inferior and superior; and that no others are elevated into their superior heaven, than such as renounce concubines, and live with one wife, and acknowledge our Lord equal to God the Father, to whom is given dominion over heaven and earth.* X. *That polygamy is lasciviousness.* XI. *That conjugal chastity, purity, and sanctity, cannot be given with polygamists.* XII. *That polygamists, so long as they remain polygamists, cannot become spiritual.* XIII. *That polygamy is not sin with such as live in it from a principle of religion.* XIV. *That polygamy is not sin with those who are in ignorance concerning the Lord.* XV. *That of these latter such are saved, although polygamists, who acknowledge a God, and from a religious principle live according to the civil laws of justice.* XVI. *But that none either of the latter or the former can be consociated with angels in the christian heavens.* We proceed to an explication of each article.

333. I. THAT LOVE TRULY CONJUGIAL CANNOT BE GIVEN EXCEPT WITH ONE WIFE, CONSEQUENTLY NEITHER CAN FRIENDSHIP, CONFIDENCE, ABILITY TRULY CONJUGIAL BE GIVEN, AND SUCH A CONJUNCTION OF MINDS, THAT TWO MAY BE ONE FLESH. That love truly conjugial is at this day so rare, as to be generally unknown, is a subject which hath been occasionally inquired into above; that nevertheless such love is actually given, was demonstrated in its proper chapter, and afterwards occasionally in the following chapters. But apart from such demonstration, who doth not know that such a love is given, which is paramount to all other loves for excellency and satisfaction, so that all other loves in respect to it are little? That it exceeds self-love, the love of the world, yea the love of life, experience testifies in a variety of cases. Have there not been, and are there not still instances of men, who for a woman, the dear and desired object of their wishes, prostrate themselves on their knees, adore her as a goddess, and submit themselves as the vilest slaves to her will and pleasure? a plain proof that this love exceeds the love of self. Have there not been, and are there not still instances of men, who for a woman, the dear and desired object of their wishes, make light of wealth, yea of treasures presented in prospect, and are also prodigal of those which they possess? a plain proof that this love exceeds the love of the world. Have there

not been, and are there not still, instances of men, who for a woman, the dear and desired object of their wishes, account life itself a vile thing, and desire to die rather than be disappointed in their wishes, as is evidenced by the many fatal combats between rival lovers on such occasions? a plain proof that this love exceeds the love of life. Lastly, have there not been, and are there not still, instances of men, who for a woman, the dear and desired object of their wishes, have run raving mad in consequence of being denied a place in her favour? From such a commencement of this love in several cases, who cannot rationally conclude, that this love, by virtue of its essence, hath dominion as supreme over every other love, and that the soul of man in such case is in it, and promises itself eternal blessednesses with the dear and desired object of its wishes? And who can discover, let him make what inquiry he pleases, any other cause of this, than that he hath addicted his soul and his heart to one (woman)? for if the lover, whilst he is in that state, had the offer made him of chusing out of the whole sex the worthiest, the richest, and the most beautiful, would he not despise the offer, and adhere to her whom he had already chosen, his heart being rivetted to her alone? These observations are made, in order that ye may acknowledge, that conjugal love of such supereminence is given, and that it is given whilst one of the sex is alone loved. What understanding,

which with quick discernment attends to a chain of connected reasonings, cannot hence conclude, that if a lover from his soul or inmost principles constantly persisted in love to that one, he would attain those eternal blessednesses, which he promised himself before consent, and promiseth in consent? That he also attains them if he comes to the Lord, and from him lives a life of true religion, was shewn above. Who else but the Lord enters the life of man from a superior principle, and implants therein internal celestial joys, and transfers them to the derivative principles which follow in order, and the more so, while at the same time he also bestows an enduring virtue (strength or ability)? It is no proof that such love is not given, nor capable of being given, to urge that it is not experienced in one's self, and in this and that person.

334. Inasmuch as love truly conjugal joins together the souls and hearts of two persons, therefore also it is united with friendship, and by friendship with confidence, and makes each conjugal, and so exalts them above other friendships and other confidences, that as that love is the love of loves, so also that friendship is the friendship of friendships, and that confidence the confidence of confidences; that this is the case also with potency (or ability), is plain from several reasons, some of which are discovered in the SECOND MEMORABLE RELATION annexed to this chapter, and from this potency follows the endurance of that love.

That by love truly conjugal two consorts become one flesh, was shewn in a chapter apart from n. 156 to 183.

335. II. THAT THUS CELESTIAL BLESSEDNESSES, SPIRITUAL SATISFACTIONS, AND NATURAL DELIGHTS, WHICH FROM THE BEGINNING WERE PROVIDED FOR THOSE WHO ARE IN LOVE TRULY CONJUGIAL, CANNOT BE GIVEN EXCEPT WITH ONE WIFE. They are called celestial blessednesses, spiritual satisfactions, and natural delights, because the human mind is distinguished into three regions of which the highest is called celestial, the second spiritual, and the third natural; and those three regions, with such as are principled in love truly conjugal, stand open, and influx follows in order according to the openings. And whereas the pleasantnesses of that love are most eminent in the highest region, they are perceived as blessednesses, and whereas in the middle region they are less eminent, they are perceived as satisfactions, and lastly in the lowest region, as delights; that these blessednesses, satisfactions, and delights are, are perceived, and are felt, appears from the MEMORABLE RELATIONS in which they are described. The ground and reason why all those happinesses were from the beginning provided for those, who are principled in love truly conjugal, is, because an infinity of all blessednesses is in the Lord, and he is divine love, and it is the essence of love to will to communicate all

its goods to another whom it loves: wherefore together with man he created that love, and inscribed on it the faculty of receiving and perceiving those blessednesses. Who is of so dull and doating an apprehension as not to be able to see, that there is some particular love, into which are collated by the Lord all the blessed, satisfactory, and delightful things, which it is possible to collate?

336. III. THAT ALL THOSE THINGS CANNOT BE GIVEN EXCEPT FROM THE ALONE LORD; AND THAT THEY ARE NOT GIVEN TO ANY OTHERS BUT THOSE WHO COME TO HIM ALONE, AND LIVE ACCORDING TO HIS COMMANDMENTS. This hath been proved above in many places; to which proofs it may be expedient to add, that all those blessed, satisfactory, and delightful things cannot be given but from the Lord, and that therefore no other is to be approached. What other can be approached, when by him all things were made which are made, John i. 3; when he is the God of heaven and earth, Matt. xxviii. 18; when no appearance of God the Father was ever seen, or his voice heard, except by him, John i. 18. chap. v. 37. chap. xiv. 6 to 11. From these, and very many other passages in the Word, it is evident, that the marriage of love and wisdom, or of good and truth, from which alone all marriages derive their origin, proceeds from him alone. Hence it follows, that the above love with its happinesses is given to none else but those who come to him; and the reason

why it is given to those who live according to his commandments is, because he is conjoined with them by love, John xiv. 21 to 24.

337. IV. CONSEQUENTLY THAT LOVE TRULY CONJUGIAL WITH ITS HAPPINESSES CANNOT BE GIVEN BUT WITH THOSE WHO ARE OF THE CHRISTIAN CHURCH. The reason why conjugial love is not given, such as was described in its proper chapter, n. 57 to 73, and in the subsequent chapters, thus such as it is in its essence, except with those who are of the christian church, is, because that love is from the alone Lord, and the Lord is not elsewhere so known, as that he can be approached as God ; also because that love is according to the state of the church with every one, n. 130, and the genuine state of the church is from no other source than from the Lord, thus appertains to no others than such as receive it from him. That these two principles are the beginnings, introductions, and establishments of that love, hath been heretofore confirmed by such abundance of evident and concluding reasons, that it is altogether needless to say any thing more on the subject. The reason why conjugial love is nevertheless rare in the christian world, n. 58, 59, is, because few in that world come to the Lord, and amongst them there are some, who indeed believe the church, but do not live according to such belief ; besides other circumstances which are unfolded in the APOCALYPSE REVEALED, where

the present state of the christian church is fully described. But nevertheless it is an established truth, that love truly conjugal cannot be given, except with those who are of the christian church; wherefore also from this ground polygamy is in that church altogether rejected and condemned; that this also is of the divine providence of the Lord, appears very manifest to those who think justly concerning providence.

338. V. THAT HENCE IT IS THAT A CHRISTIAN IS NOT ALLOWED TO MARRY MORE THAN ONE WIFE. This follows as a confirmed conclusion from the confirmation of the preceding articles; to which this is to be added, that the genuine conjugal principle is inscribed deeper in the minds of christians, than in the minds of the gentiles who have embraced polygamy; and that hence the minds of christians are more susceptible of that love than the minds of polygamists; for that conjugal principle is inscribed in the interiors of the minds of christians, because they acknowledge the Lord and his divine principle, and in the exteriors of their minds by civil laws.

339. VI. THAT A CHRISTIAN, IN CASE HE MARRIES A PLURALITY OF WIVES, COMMITS NOT ONLY NATURAL ADULTERY BUT ALSO SPIRITUAL ADULTERY. That a christian, who marries a plurality of wives, commits natural adultery, is agreeable to the Lord's words, "That it is not lawful to put away a wife, because from the beginning

they were created to be one flesh: and that he who putteth away a wife without just cause, and marieth another, committeth adultery," Matt. xix. 3 to 11; thus he committeth adultery still more, who doth not put away, but retains a wife, and super-induceth another. This law enacted by the Lord concerning marriages hath its internal ground in spiritual marriage; for whatsoever the Lord spake was in itself spiritual, which is meant by this declaration, "*The words which I speak unto you, are spirit and are life,*" John vi. 63. The spiritual [sense] which is contained therein is this, that by polygamical marriage in the christian world, the marriage of the Lord and the church is profaned; in like manner the marriage of good and truth; and moreover the Word, and with the Word the church; and the profanation of those things is spiritual adultery. That the profanation of good and truth of the church derived from the Word corresponds to adultery, and that hence is spiritual adultery, and that the falsification of good and truth hath a like correspondence, but in a less degree, may be seen confirmed in the APOCALYPSE REVEALED, n. 134. The reason why by polygamical marriages amongst christians the marriage of the Lord and the church is profaned, is, because there is a correspondence between that divine marriage and the marriages of christians, concerning which see above, n. 53 to 102; which correspondence altogether perishes if wife is ad-

joined to wife, and when it perishes, the married man (*homo conjux*) is no longer a christian. The reason why by polygamical marriages amongst christians the marriage of good and truth is profaned is, because from this spiritual marriage are derived marriages in the earths: and the marriages of christians differ from the marriages of other nations in this, that as good loves truth, and truth good, and are one, so it is with wife and husband; wherefore if a christian should adjoin wife to wife, he would rend asunder in himself that spiritual marriage, consequently would profane the origin of his marriage, and would thereby commit spiritual adultery; that marriages in the earths are derived from the marriage of good and truth, may be seen above, n. 116 to 131. The reason why a christian by polygamical marriages would profane the Word and the church, is, because the Word considered in itself is a marriage of good and truth, and the church in like manner, so far as this is derived from the Word; see above, n. 128 to 131. Now whereas a christian man is acquainted with the Lord, hath the Word, and hath also the church from the Lord by the Word, it is evident that he hath the faculty, above a man who is not a christian, of being capable of being regenerated, and thereby of becoming spiritual, and also of attaining unto love truly conjugal, for these things cohere together. Inasmuch as such amongst christians, who marry a plurality of

wives, commit not only natural adultery, but also at the same time spiritual adultery, it follows, that the condemnation of christian polygamists after death is more grievous than the condemnation of those who only commit natural adultery. Upon inquiring their state after death, I received for answer, that heaven is altogether closed in respect to them; and that they appear in hell as lying in warm water in a recess of a bagnio, and that they thus appear at a distance, although they are standing on their feet, and walking; and that this is in consequence of their intestine frenzy, and that some of them are cast out into whirlpools, which are in the borders of the worlds.

340. VII. THAT THE ISRAELITISH NATION WAS PERMITTED TO MARRY A PLURALITY OF WIVES, BECAUSE THE CHRISTIAN CHURCH WAS NOT WITH THAT NATION, AND CONSEQUENTLY LOVE TRULY CONJUGIAL COULD NOT BE GIVEN. There are some at this day whose thoughts are fluctuating respecting the institution relative to monogamical marriages, or those of one man with one wife, and who are distracted by opposite reasonings on the subject, being led to suppose, that because polygamical marriages were openly permitted in the case of the Israelitish nation, and the kings thereof, and in the case of David and Solomon, they are also in themselves permissible to christians; but such persons have no distinct knowledge concerning the Israelitish nation and the christian,

nor concerning the externals and internals of the church, nor concerning the change of the church from external to internal by the Lord; consequently they know nothing from interior judgment concerning marriages. In general it is to be observed, that man is born natural that he may be made spiritual, and that so long as he remains natural, he is in the night, and as it were in sleep concerning things spiritual, and that in this case he doth not even know the difference between the external natural man and the internal spiritual. That the christian church was not with the Israelitish nation, is known from the Word; for they expected the Messiah, as they still expect him, who was to exalt them above all nations and people in the world; wherefore if they had been told, and were still to be told, that the Messiah's kingdom is over the heavens, and thence over all nations, they would have accounted it an idle tale; hence it was, that they not only did not acknowledge Christ or the Messiah, our Lord, when he came into the world, but also barbarously took him away out of the world. (ggg). From these considerations it is evident, that the christian church

(ggg) The attentive reader will not fail to remark a peculiar delicacy in the expression here used by the author, to denote the barbarity which the Jews exercised towards the Lord. He doth not say that they put him to death, or that they took away his life, but that they *took him away out of the world.*

was not with that nation, as neither is it at this day ; and they, with whom the christian church is not, are natural men both externally and internally, and to such polygamy is not hurtful, inasmuch as it is inscribed on the natural man ; for in regard to love in marriages, the natural man perceives nothing but what appertains to lust ; this is meant by these words of the Lord, "*That Moses by reason of the HARDNESS OF THEIR HEART permitted them to put away their wives ; but that from the beginning it was not so,*" Matt. xix. 8. ; he saith that Moses permitted, in order that it may be known that it was not the Lord who permitted. But that the Lord taught the internal spiritual man, is known from his precepts, and from the abrogation of rituals, which served only for the use of the natural man ; from his precepts concerning washing, as denoting the purification of the internal man, Matt. xv. 1, 17 to 20. chap. xxiii. 25, 26. Mark vii. 14 to 23 ; concerning adultery, as denoting cupidity of the will, Matt. v. 28 ; concerning the putting away of wives, as being unlawful ; and concerning polygamy, as not being agreeable to the divine law, Matt. xix. 3 to 9. These and several other things, which relate to the internal principle and the spiritual man, the Lord taught, because he alone opens the internals of human minds, and makes them spiritual, and implants these spiritual principles in natural, that these latter also may partake of a spiritual essence ;

and this effect is wrought if he be approached, and the life be formed according to his commandments, which in sum are, to believe on him, and to shun evils, because they are of the devil and from the devil, also to do good works, because they are of the Lord and from the Lord, and in each case for man to act as from himself, and at the same time to believe that all is done of the Lord by him. The essential reason why the Lord opens the internal spiritual man, and implants this in the external natural man, is, because every man thinks naturally, and acts naturally, and therefore cannot perceive any thing spiritual, and receive it in his natural principle, unless the Lord had assumed the human natural, and had made this also divine. From these considerations now it appears a truth, that it was permitted the Israelitish nation to marry a plurality of wives, because the christian church was not with that nation.

341. VIII. THAT AT THIS DAY IT IS PERMITTED THE MAHOMETANS TO MARRY A PLURALITY OF WIVES, BECAUSE THEY DO NOT ACKNOWLEDGE THE LORD JESUS CHRIST TO BE ONE WITH THE FATHER, AND THEREBY TO BE THE GOD OF HEAVEN AND EARTH, AND HENCE CANNOT RECEIVE LOVE TRULY CONJUGIAL. The Mahometans, in conformity to the religion delivered by Mahomet, acknowledge Jesus Christ to be the Son of God, and a grand prophet, and that he was sent into the world by God the Father to teach

mankind, but not that God the Father and he are one, and that his divine and human [principle] are one person, united as soul and body, agreeable to the faith of all christians as grounded in the Athanasian confession ; therefore the followers of Mahomet could not acknowledge our Lord to be any God from eternity, but only to be a perfect natural man ; and this being the conceit entertained by Mahomet, and thence by his disciples, and they knowing that God is one, and that that God is he who created the universe, therefore they could do no other than pass by our Lord in their worship, and the more so, because they declare Mahomet also to be a grand prophet ; neither do they know what the Lord taught. It is owing to this cause, that the interiors of their minds, which in themselves are spiritual, could not be opened ; that the interiors of the mind are opened by the Lord alone, may be seen above, n. 340. The genuine cause why they are opened by the Lord, when he is acknowledged to be the God of heaven and earth, and is approached, and with those who live according to his commandments, is, because otherwise there is no conjunction, and without conjunction there is no reception. Man is receptive of the Lord's presence and of conjunction with him ; to come to him causeth presence, and to live according to his commandments causeth conjunction ; and his presence alone is without reception, but presence and conjunction together are with

reception. On this subject I shall relate what is new from the spiritual world, which is this; every one in that world is brought into view as present by virtue of thought concerning him, but no one is conjoined to another except from affection of love, and affection of love is insinuated by doing what he requires, and what is pleasing to him; this circumstance, which is common in the spiritual world, derives its origin from the Lord, in that he is present in this same manner, and in this same manner is conjoined. The above observations are made in order to shew, why it is permitted the Mahometans to marry a plurality of wives, and that the reason is, because love truly conjugal, which subsists only between one man and one wife, was not communicable, inasmuch as from a religious principle they did not acknowledge the Lord to be equal to God the Father, and thereby to be the God of heaven and earth. That conjugal love with every one is according to the state of the church, may be seen above, n. 130, and in several other places in the foregoing pages.

342. IX. THAT THE MAHOMETAN HEAVEN IS OUT OF THE CHRISTIAN HEAVEN, AND THAT IT IS DIVIDED INTO TWO HEAVENS, THE INFERIOR AND SUPERIOR; AND THAT NO OTHERS ARE ELEVATED INTO THEIR SUPERIOR HEAVEN BUT SUCH AS RENOUNCE CONCUBINES, AND LIVE WITH ONE WIFE, AND ACKNOWLEDGE OUR LORD EQUAL TO GOD THE FATHER, TO WHOM IS GIVEN DOMINION

OVER HEAVEN AND EARTH. Before we speak particularly to each of these points, it may be expedient to premise somewhat concerning the divine providence of the Lord in regard to the rise of Mahometanism. That this religion is received by more kingdoms than the christian religion, may possibly be a stumbling-block to those who think of the divine providence, and at the same time believe, that no one can be saved who is not born a christian; whereas the Mahometan religion is no stumbling-block to those, who believe that all things are of the divine providence; these inquire in what instance the divine providence is manifested in the Mahometan religion, and they also discover it. It is in this instance, that the Mahometan religion acknowledges our Lord to be the Son of God, the wisest of men, and a grand prophet, who came into the world to instruct mankind; but whereas the Mahometans have made the alcoran the book of their religion, (*hhh*) and in consequence thereof their thoughts were intent on

(*hhh*) The original is, *at quia alcoranum modo librum religionis suæ fecerunt*, &c. As the word *modo* in this passage appears to be of doubtful signification, the translator has omitted it, not being able fully to satisfy his own mind concerning its right interpretation, and conceiving the sense of the passage to be complete without it. *Modo* may be rendered *now* or *long since*, or *in a manner* or *only*, and the reader is left to decide for himself what is the best reading, or to reject the term entirely as redundant.

Mahomet who wrote it, and they pay him a degree of worship, therefore they think little concerning our Lord. In order to shew more fully, that the Mahometan religion was raised up of the Lord's divine providence, to destroy the idolatries of several nations, we shall give a detail of the subject, beginning with the origin of idolatries. Previous to the Mahometan religion idolatrous worship prevailed throughout the earth; the reason was, because the churches before the Lord's coming were all representative churches; such also was the Israelitish church, in which church the tabernacle, the garments of Aaron, the sacrifices, all things appertaining to the temple at Jerusalem, and also the statutes, were representative. The ancients likewise had the science of correspondences, which is also the science of representations, the very essential science of the wise, principally cultivated by the Egyptians, whence their hieroglyphics were derived. By virtue of that science they knew what was signified by animals of every kind, also what by trees of every kind, and likewise what by mountains, hills, rivers, fountains, and what too by the sun, the moon, and the stars; by means of this science also they had a knowledge of things spiritual, inasmuch as those things which were represented, which were such as relate to spiritual wisdom appertaining to the angels, were the origins (of those which represent). Now whereas all their worship was representative, consisting of mere

correspondences, therefore they celebrated it on mountains and hills, and also in groves and gardens; and on this account they sanctified fountains, and in their adorations turned their faces to the rising sun; and moreover made graven horses, oxen, calves, lambs, yea, birds, fishes, and serpents; and these they set in their houses, and in other places, in order according to the spiritual things of the church to which they corresponded, or which they represented. They set also like images in their temples, as a means of recalling to their remembrance the holy things of worship which they signified. In process of time, when the science of correspondences was obliterated, posterity began to worship the graven images themselves as in themselves holy, not knowing that the ancients their fathers did not see any thing holy in them, but only that according to correspondences they represented, and thence signified holy things. Hence arose the idolatries which overspread the whole globe, both Asia with the circumjacent islands, and Africa and Europe. To the intent that all those idolatries might be extirpated, it came to pass of the Lord's divine providence, that a religion accommodated to the genius of the orientals took its rise, in which somewhat from each testament of the Word was retained, and which taught that the Lord was come into the world, and that he was a grand prophet, the wisest of all, and the Son of God. This was effected by

means of Mahomet, from whom that religion took its name. From these considerations it is manifest, that this religion was raised up of the Lord's divine providence, and accommodated, as was observed, to the genius of the orientals, to the end that it might destroy the idolatries of so many nations, and might give to its professors some knowledge concerning the Lord, before they came into the spiritual world, as is the case with every one after death; which religion would not have been received by so many nations, neither could it have extirpated their idolatries, unless it had been made agreeable to their ideas; especially unless polygamy had been permitted, inasmuch as the orientals, without such permission, would have burned with the fire of filthy adultery more than the Europeans, and have perished.

343. The reason why the Mahometans also have their heaven, is, because all in the universe, who acknowledge a God, and from a religious principle shun evils as sins against him, are saved. That the Mahometan heaven is distinguished into two, the inferior and superior, I have heard from themselves; and that in the inferior heaven they live with a plurality both of wives and concubines as in the world, but that they who renounce concubines, and live with one wife, are elevated into the superior heaven. I have heard also that it is impossible for them to think our Lord to be one with the Father, but that it is possible for them to

think him equal, also that dominion is given him over heaven and earth, because he is his Son; wherefore this faith appertains to those, to whom ascent is given of the Lord into the superior heaven.

344. On a time it was given me to perceive what is the quality of the heat of conjugal love with polygamists; I was discoursing with one who officiated instead of Mahomet; Mahomet himself is in no case present, but a vicar is substituted in his place, to the end that they who are lately deceased may as it were see him; this vicar, after some discourse held with him at a distance, transmitted to me an ebony spoon, and other things, which were proofs that they came from him; and at the same time communication was opened on the occasion for the heat of their conjugal love in that place; and it was perceived by me as the warm stench of a bagnio, whereupon I turned myself away, and the passage of communication was closed.

345. X. THAT POLYGAMY IS LASCIVIOUSNESS. The reason is, because the love thereof is divided amongst several, and is the love of the sex, and the love of the external or natural man, and thus is not conjugal love, which is the alone chaste love. That polygamical love is a love divided amongst several, is a known thing, and divided love is not conjugal love, for this latter love is not to be divided from one of the sex, hence the former love is lascivious, and polygamy is lascivious-

ness. The reason why polygamical love is the love of the sex is, because it differs from it only in this respect, that it is limited to a number, which number the polygamist may determine; and that it is bound to the observance of certain laws enacted for the public good; also that it is allowed to superinduce concubines to wives; and thus, inasmuch as it is the love of the sex, it is the love of lasciviousness. The reason why polygamical love is the love of the external or natural man is, because it is inscribed on that man; and whatsoever the natural man acts from himself is evil, from which evil he cannot be brought forth except by elevation into the internal spiritual man, which is effected solely of the Lord; and evil respecting the sex, by which the natural man is influenced, is whoredom; but whereas whoredom is the destruction of society, instead of whoredom was induced its likeness, which is called polygamy. Every evil, into which man is born of his parents, is implanted in his natural man, but not any in his spiritual man, because into the spiritual man he is born of the Lord. From what has been adduced, and also from several other reasons, it may evidently be seen, that polygamy is lasciviousness.

346. XI. THAT WITH POLYGAMISTS CONJUGIAL CHASTITY, PURITY, AND SANCTITY CANNOT BE GIVEN. This follows from what hath been just now proved above, and evidently from what was demonstrated in the chapter concerning the

CHASTE [PRINCIPLE] AND THE NON-CHASTE; especially from these articles of that chapter, viz. that a chaste, pure, and holy principle is predicated only of monogamical marriages, or of the marriage of one man with one wife, n. 141; also that love truly conjugal is chastity itself, and that hence all the delights of that love, even the ultimate, are chaste, n. 143, 144; and moreover from what was adduced in the chapter concerning LOVE TRULY CONJUGIAL, viz. that love truly conjugal, which is that of one man with one wife, by virtue of its origin, and by virtue of its correspondence, is celestial, spiritual, holy and clean above every love, n. 64. Now whereas chastity, purity, and sanctity is given only in love truly conjugal, it follows, that it is not given nor can be given in polygamical love.

347. XII. THAT A POLYGAMIST SO LONG AS HE REMAINS A POLYGAMIST, CANNOT BE MADE SPIRITUAL. To become spiritual is to be elevated out of the natural principle, that is, out of the light and heat of the world, into the light and heat of heaven; concerning which elevation no one knoweth any thing but he who is elevated; nevertheless the natural man, though not elevated, perceives no other than that he is elevated; the reason is, because he can elevate his understanding into the light of heaven, and think and discourse spiritually, alike as the spiritual man; but if the will at the same time doth not follow the

understanding to its altitude, he is still not elevated; for he doth not stand in that elevation, but in a short time lets himself down to his will, and there fixes his station. It is said the will, but the love is meant at the same time, because the will is the receptacle of the love, for what a man loves that he wills. From these few considerations it may appear, that a polygamist, so long as he remains a polygamist, or, what is the same thing, a natural man, so long as he remains natural, cannot be made spiritual.

348. XIII. THAT POLYGAMY IS NOT SIN WITH THOSE WHO LIVE IN IT FROM A RELIGIOUS PRINCIPLE. All that which is contrary to religion is believed to be sin, because it is contrary to God; and on the other hand, all that which is with religion, is believed not to be sin, because it is with God; and whereas polygamy had place with the sons of Israel from a principle of religion, and in like manner at this day with the Mahometans, it could not, nor can it be imputed to them as sin. Moreover to prevent its being sin to them, they remain natural, and do not become spiritual; and the natural man cannot see, that there is any thing of sin in such things as appertain to received religion; this is seen only by the spiritual man. It is on this account, that although the Mahometans are taught by the alcoran to acknowledge our Lord as the Son of God still they do not come to him, but to Mahomet; and so long they

remain natural, and consequently do not know that there is in polygamy any thing of evil, nor indeed any thing of lasciviousness ; the Lord also saith, “ *If ye were blind, ye would not have sin ; but now ye say we see, therefore your sin remaineth,*” John ix. 41. Inasmuch as polygamy cannot convict them of sin, therefore after death they have their heavens, n. 342 ; and therein have joys according to the life.

349. XIV. THAT POLYGAMY IS NOT SIN WITH THOSE WHO ARE IN IGNORANCE CONCERNING THE LORD. The reason is, because love truly conjugal is from the alone Lord, and cannot be given of the Lord to any others but to those who know him, acknowledge him, believe on him, and live the life which is from him ; and they, to whom that love cannot be given, know no other than that the love of the sex and conjugal love are one thing ; consequently also polygamy. Add to this, that polygamists, who know nothing of the Lord, remain natural ; for man (*homo*) is made spiritual only from the Lord, and that is not imputed to the natural man as sin, which is according to the laws of religion and at the same time of society ; he also acts according to his reason, and the reason of the natural man is in mere darkness respecting love truly conjugal, and this love in excellence is spiritual. Nevertheless the reason of polygamists is taught from experience, that both public and private peace require, that promiscuous lust

in general should be restrained, and be left to every one within his own house; hence comes polygamy.

350. It is a known thing, that man (*homo*) by birth is viler than the beasts; all the beasts are born into the sciences corresponding to the love of their life; for as soon as they drop from the womb, or are excluded from the egg, they see, hear, walk, know their food, their dam, their friends and foes, and in no long time after this, they discover attention to the sex, and to the science of love, and also to the education of their offspring. Man alone, at his birth, knoweth nothing of this sort, for nothing of science is connate to him, only he hath the faculty and inclination of receiving those things which relate to science and love; and if he doth not receive these things from others, he remains viler than a beast. That man is born in this condition, to the end that he may attribute nothing to himself, but to others, and at length the all of wisdom and of the love thereof to the alone God, and may hence become an image of God, see the MEMORABLE RELATION, n. 132 to 136. From these considerations it follows, that man, who is not made acquainted by others that the Lord hath come into the world, and that he is God, and hath only imbibed some knowledges concerning religion, and concerning the laws of his country, is not in fault if he doth not think of conjugal love in any further view than

as the love of the sex, and if he believes polygamical love to be the alone conjugal love. The Lord leads such persons in their ignorance, and by his divine auspices providently withdraws from the imputation of guilt those who, from a religious principle, shun evils as sins, to the end that they may be saved; for every man is born for heaven, and none for hell; and every one comes into heaven (by influence) from the Lord, and into hell (by influence) from self.

351. XV. THAT OF THESE LATTER SUCH ARE SAVED, ALTHOUGH POLYGAMISTS, WHO ACKNOWLEDGE A GOD, AND FROM A RELIGIOUS PRINCIPLE LIVE ACCORDING TO THE CIVIL LAWS OF JUSTICE. All throughout the earth, who acknowledge a God, and live according to the civil laws of justice from a religious principle, are saved. By the civil laws of justice are meant precepts, such as are contained in the decalogue, forbidding to commit murder, to commit adultery, to steal, to bear false witness; these precepts are civil laws of justice in all the kingdoms of the earth, for without them no kingdom can subsist. But some are influenced in the practice of them by fear of the penalties of the law, some by a principle of civil obedience, and some also by a principle of religion, and these last are saved; the reason is, because in such case God is in them, and the man, in whom God is, is saved. Who doth not see, that amongst the laws given to the sons of Israel, after they had

departed out of Egypt, were those which forbid murder, adultery, theft, and false witness, inasmuch as their communion or society without those laws could not subsist? and yet these same laws were promulgated by Jehovah God upon Mount Sinai with a stupendous miracle; but the cause of their promulgation was, that the same laws might be also laws of religion, and thus that the people might practise them not only for the sake of the good of society, but also for the sake of God, and that when they practised them from a religious principle for the sake of God, they might be saved. From these considerations it may appear, that the pagans, who acknowledge a God, and live according to the civil laws of justice, are saved; inasmuch as it is not their fault that they know nothing of the Lord, consequently nothing concerning the chastity of marriage with one wife. For it is contrary to the divine justice, that they who acknowledge a God, and from a principle of religion practise the laws of justice, which consists in shunning evils because they are contrary to God, and in doing what is good because it is agreeable to God, should be condemned.

352. XVI. BUT THAT NONE EITHER OF THE LATTER OR THE FORMER CAN BE CONSOCIATED WITH THE ANGELS OF THE CHRISTIAN HEAVENS. The reason is, because in the christian heavens, there is celestial light, which is divine truth, and there is celestial heat, which is divine love; and

these two principles discover of what quality goods and truths are, and also of what quality evils and falses are; hence it is that all communication is taken away between the Christian heavens and the Mahometan heavens, and in like manner between the heavens of the gentiles; if communication was opened, no others could have been saved, but such as were in celestial light and in celestial heat from the Lord; yea, neither would these be saved, if conjunction of the heavens had place; for in consequence of conjunction all the heavens would so far fall to decay, that the angels would not be able to subsist; for an unchaste and lascivious principle would flow from the Mahometans into the Christian heaven, which in that heaven could not be endured; and a chaste and pure principle would flow from the Christians into the Mahometan heaven, which again could not be there endured; and in such case by virtue of communication and consequent conjunction, the christian angels would become natural and thereby adulterers, or if they remained spiritual, they would be continually sensible of a lascivious principle about them, which would intercept all the blessedness of their life: the case would be somewhat similar with the Mahometan heaven, for the spiritual principles of the Christian heaven would continually encompass and torment them, and would take away all the delight of their life, and would moreover insinuate that polygamy is a sin,

whereby they would be continually chided. This is the reason why all the heavens are altogether distinct from each other, so that no conjunction hath place between them, except by influx of light and heat from the Lord out of the sun, in the midst of which he is; and this influx illustrates and vivifies every one according to reception, and reception is according to religion; this communication is granted, but not a communication of the heavens with each other.

353. To the above I shall add TWO MEMORABLE RELATIONS. FIRST. On a time I was in the midst of the angels, and I heard their discourse; it was concerning intelligence and wisdom, in that man perceives no other than that each is in himself, and thus that whatever he thinks from understanding, and intends from will, is from himself; when nevertheless there is not the smallest portion thereof from man, except the faculty of receiving the things appertaining to understanding and will from God; and whereas every man (*homo*) by birth inclines to love himself, it was provided from creation, to prevent man's perishing by self-love, and by conceit of his own proper intelligence, that that love of the man (*vir*) should be transcribed into the wife, and that in her should be implanted from her birth a love for the intelligence and wisdom of her husband, and thereby a love for her

husband; wherefore the wife continually attracts to herself her husband's conceit of his own proper intelligence, and extinguishes it in him, and vivifies it in herself, and thus changes it into conjugal love, and fills it with pleasantnesses above measure; this is provided of the Lord, lest the conceit of his own proper intelligence should so far infatuate the man, as to lead him to believe that he has understanding and wisdom from himself, and not from the Lord, and thereby make him willing to eat of the tree of the knowledge of good and evil, and thence believe himself like unto God, and also a god, as the serpent, which was the love of his own proper intelligence, said and persuaded; wherefore man (*homo*) after eating was cast out of paradise, and the way to the tree of life was guarded by a cherub. Paradise spiritually understood is intelligence; to eat of the tree of life in a spiritual sense is to be intelligent and wise from the Lord; and to eat of the tree of the knowledge of good and evil in a spiritual sense is to be intelligent and wise from self.

354. The angels having finished this discourse departed, and there came two priests, together with a man, who in the world had been an ambassador of a kingdom, and I related to them what I had heard from the angels; on hearing which they began to dispute with each other about intelligence and wisdom, and the prudence thence derived, whether they are from God, or from man (*homo*);

the dispute was warm ; all three in heart believed alike, that they are from man because in man, and that the perception and sensation of its being so confirm it ; but the priests, who on this occasion were influenced by theological zeal, said, that nothing of intelligence and wisdom, and thus nothing of prudence, is from man ; but when the ambassador retorted, that in such case nothing of thought is from man, they said that nothing of thought is. But whereas it was perceived in heaven, that all the three were in a like belief, it was said to the ambassador, Put on the garments of a priest, and believe that thou art a priest, and then speak ; and he did so ; and instantly he declared aloud that nothing of intelligence and wisdom, and consequently nothing of prudence, can possibly be given except from God, and he proved it with his wonted eloquence full of rational arguments. It is a peculiar circumstance in the spiritual world, that a spirit thinks himself to be such as the garment is which he wears ; the reason is, because in that world the understanding clothes every one. Afterwards, it was said also to the two priests in a voice from heaven, Put off your own garments, and put on the garments of political ministers, and believe yourselves to be such ministers ; and they did so, and in this case they at the same time thought from their interior self, and spake from arguments which they had inwardly cherished in favour of man's own proper intelli-

gence. At that instant a tree appeared about the way, and it was said to them, It is the tree of the knowledge of good and evil, take heed to yourselves lest ye eat of it; nevertheless all the three infatuated by their own proper intelligence, burned with a desire to eat of it, and they said to each other, Why not? is not the fruit good? And they came and did eat. Immediately all the three, as being principled in a like faith, became bosom friends, and they entered together into the way of their own proper intelligence, which extended into hell; nevertheless I saw them return back thence, because they were not yet prepared.

355. THE SECOND MEMORABLE RELATION. On a time as I was looking into the spiritual world, I saw in a certain green field men clothed in garments like those worn by men in this world, from which circumstance I knew that they were lately deceased. I went to them, and stood beside them, that I might hear what they were discoursing about; their discourse was about heaven; and one of them who knew somewhat respecting heaven, said that in heaven there are wonderful things which no one can believe unless he hath seen them, such as paradisiacal gardens, magnificent palaces constructed according to the rules of architecture, because the work of art itself, resplendent as of gold, in the front of which are columns of silver, and on the columns celestial forms made of precious stones; and also houses of jasper and sap-

phire, in the front of which are stately porticos through which the angels enter; and handsome furniture in the inside of the houses, which no art or words are capable of expressing. As to what concerns the angels themselves, they are of both sexes, there are youths and husbands, and there are virgins and wives; virgins so beautiful, that there is nothing in the world which bears any resemblance to such beauty; but wives still more beautiful, who appear as genuine effigies of celestial love, and their husbands as effigies of celestial wisdom; and all these are adolescent youths; and what is more, no other love of the sex is known there but conjugal love; and what ye will be surprised to hear, the husbands have a perpetual faculty of enjoyment. Those novitiate spirits, when they heard that no other love of the sex prevailed in heaven but conjugal love, and that they had the perpetual faculty of enjoyment, smiled at each other, and said, Thou tellest what is incredible, such a faculty cannot be given, possibly thou hast been imposed upon with idle tales. But at that instant a certain angel from heaven unexpectedly stood in the midst of them, and said, Hear me, I beseech you; I am an angel of heaven, and have lived now a thousand years with my wife, and during that time have been in the same flower of age in which ye here see me; this is in consequence of the conjugal love in which I have lived with my wife; and I can avouch, that the above

faculty hath been and is perpetual with me; and because I perceive that ye believe this to be a thing impossible, I will discourse with you on the subject from a ground of rational argument according to the light of your understanding. Ye do not know any thing of the primeval state of man, which is called by you a state of integrity; in that state all the interiors of the mind were open even to the Lord, and hence they were in the marriage of love and wisdom, or of good and truth; and whereas the good of love and the truth of wisdom perpetually love each other, they also perpetually will be united; and when the interiors of the mind are open, that conjugal spiritual love flows down freely with its perpetual endeavour, and presents the above faculty. The very soul of man (*homo*), as being in the marriage of good and truth, is not only in the perpetual endeavour of that union, but also in the perpetual endeavour of the fructification and production of its own likeness; and since the interiors of man even from the soul by virtue of that marriage are open, and the interiors continually regard as an end the effect in ultimates that they may exist, hence that perpetual endeavour of fructifying and producing its like, which appertains to the soul, becomes also the body's; and whereas the ultimate of the operation of the soul in the body with two conjugal partners is into the ultimates of love therein, and these depend on the state of the soul, it is evident

whence they derive this perpetuality. The reason why fructification also is perpetual is, because the universal sphere of generating and propagating the celestial things which are of love, and the spiritual things which are of wisdom, and thence the natural things which are of offspring, proceeds from the Lord, and fills the universal heaven and universal world, and that celestial sphere fills the souls of all men, and descends through their minds into the body even to its ultimates, and gives the power of generating. But this cannot be given to any others than with whom a passage is open from the soul through the superior and inferior principles of the mind into the body to its ultimates, as is the case with those who suffer themselves to be led back of the Lord into the primeval state of creation. I can avouch, that now for a thousand years I have never wanted faculty, nor strength, nor virtue, and that I am altogether a stranger to any diminution of powers, inasmuch as they are continually renewed by the continual influx of the above-mentioned sphere, and in such case also make glad the mind (*animus*), and do not make it sad, as is the case with those who suffer the loss of those powers. Moreover love truly conjugial is altogether as vernal heat, from the influx of which all things tend to germination and fructification; nor is there any other heat in our heaven; wherefore with conjugial partners in that heaven there is spring in its perpetual *conatus*,

and it is this perpetual *conatus*, from which the above virtue is derived. But fructifications with us in heaven are different from those with men on earth; with us fructifications are spiritual, which are the fructifications of love and wisdom, or of good and truth; the wife from the wisdom of the husband receives into herself the love thereof, and the husband from the love thereof in the wife receives into himself wisdom, yea, the wife is actually formed into the love of the wisdom of the husband, which is effected by the receptions of the propagations of his soul with the delight arising therefrom, in that she wills to be the love of her husband's wisdom; thus from a virgin she becomes a wife and a likeness; hence also love with its inmost friendship with the wife, and wisdom with its happiness with the husband is continually increasing, and this to eternity; this is the state of the angels of heaven. When the angel had spoken these words, he looked at those who were lately come from the world, and said to them, Ye know that yourselves, whilst ye were in the virtue (strength or ability) of love, loved your conjugal partners, but that when appetite was gratified, ye regarded them with aversion; but ye do not know that we in heaven do not love our conjugal partners in consequence of that virtue, but that we have virtue in consequence of love and as derived from it, and that whereas we perpetually love our conjugal partners, we have perpetual virtue:

wherefore if ye are able to invert the state, ye may be able to comprehend this; doth not he, who perpetually loves a conjugal partner, love her with the whole mind and with the whole body? for love turns all things of the mind and all things of the body to that which it loves, and whereas this is done reciprocally, it conjoins the objects so that they become as one. He further said, I will not speak to you of the conjugal love implanted from creation in males and females, and of their inclination to legitimate conjunction, nor of the faculty of procreation in the males, which makes one with the faculty of multiplying wisdom from the love of truth; and that so far as man loves wisdom from the love thereof, or truth from good, so far he is in love truly conjugal and in its attendant virtue.

356. When he had spoken these words, the angel was silent, and from the spirit of his discourse the novitiates comprehended, that a perpetual faculty of enjoyment is communicable; and whereas this consideration made glad their minds, they exclaimed, Oh, how happy is the state of angels? we perceive that ye in the heavens remain for ever in a state of youth, and thence in the virtue of that age; but tell us how we also may enjoy that virtue: and the angel replied, Shun adulteries as infernal, and come to the Lord, and ye will have it: and they said, We will shun adulteries as infernal, and we will come to the Lord. But the

angel replied, Ye cannot shun adulteries as infernal evils, unless ye shun all other evils in like manner, because adulteries are the complex of all, and unless ye shun them, ye cannot come to the Lord, for the Lord receiveth no others. After this the angel took his leave, and those novitiate spirits departed sorrowful.

Of JEALOUSY. (iii)

357. THE subject of jealousy is here treated of, because it also appertains to conjugal love; but there is a just jealousy and an unjust; a just jealousy hath place with conjugal partners who mutually love each other, and with such it is a just and prudent zeal lest their conjugal love should be violated, and thence a just grief if it is violated; but unjust jealousy hath place with those who are by nature suspicious, and whose minds are sickly in consequence of vicious and bilious blood. Moreover, all jealousy is by some accounted a vice,

(iii) The original term here rendered *jealousy* is *zelotypia*, which literally translated is *a type of zeal*; but as the author himself presently explains the term, it is impossible for the reader to misapprehend the true and proper sense in which he wishes it to be understood. The translator has thought good to adopt the term *jealousy* rather than *zealotypy*, not only because the former is more familiar to an English ear, but because it is generally applied in a sense bordering on that of *zealotypy*.

as is particularly the case with whoremongers, who censure even a just jealousy. Nevertheless, jealousy (*zelotypia*) is derived from *ZELI TYPUS* (type of zeal), and there is a type or image of just zeal and of unjust zeal; but these distinctions will be unfolded in the following articles, and according to the following series: I. *That zeal considered in itself is as the fire of love burning.* II. *That the burning or flame of that love, which is zeal, is a spiritual burning or flame, arising from an infestation and assault of the love.* III. *That the quality of man's (homo) zeal is according to the quality of his love, thus it differs according as the love is good, or as it is evil.* IV. *That the zeal of good love and the zeal of evil love are alike in externals, but altogether unlike in internals.* V. *That the zeal of good love in its internals contains a hidden store of love and friendship; but that the zeal of evil love in its internals contains a hidden store of hatred and revenge.* VI. *That the zeal of conjugal love is called jealousy [zealotypy].* VII. *That jealousy is as a burning fire against those who infest love exercised towards a conjugal partner; and that it is as a horrid fear for the loss of that love.* VIII. *That spiritual jealousy hath place with monogamists, and natural with polygamists.* IX. *That jealousy with those conjugal partners who love each other tenderly, is a just grief grounded in sound reason, lest conjugal love should be divided, and should thereby perish.* X. *That jealousy, with conjugal*

partners who do not love each other, is grounded in several causes, proceeding in some instances from various mental sickness. XI. That in some instances there doth not any jealousy prevail, and this also from various causes. XII. That jealousy also hath place in regard to concubines, but not such as in regard to wives. XIII. That jealousy likewise prevails amongst beasts and birds. XIV. That jealousy prevalent with men and husbands is different from what is prevalent with women and wives. We proceed to an explication of the above articles.

358. I. THAT ZEAL CONSIDERED IN ITSELF IS AS THE FIRE OF LOVE BURNING. What jealousy is, cannot be known, unless it be known what zeal is, for jealousy is the zeal of conjugal love. The reason why zeal is as the fire of love burning is, because zeal is of love, and love is spiritual heat, and this in its origin is as fire. In regard to the first position, that zeal is of love, it is a known thing; nothing else is meant by being zealous, and acting from zeal, than acting from the force of love: but inasmuch as when it exists, it doth not appear as love, but as unfriendly and hostile, offended at and fighting against him who hurts the love, therefore it may also be called the defender and protector of love; for all love is such, that it bursts out into indignation and anger, yea, into fury, whilst it is disturbed in its delights: wherefore if love, especially the ruling love, be touched, there ensues an emotion of the mind (*animus*),

and if the touch hurts, there ensues wrath. From which considerations it may be seen, that zeal is not the highest degree of the love, but that it is burning love. The love of one, and the correspondent love of another, are as two confederates; but when the love of one rises up against the love of another, they become as enemies; the reason is, because love is the esse of the life of man; wherefore he who assaults the love, assaults the life itself, and in such case there ensues a state of wrath against the assaulter, like the state of every man whose life is attempted by another. Such wrath is attendant on every love, even that which is most pacific, as is very manifest in the case of hens, geese, and birds of every kind, in that without any fear they rise against and fly at those who injure their young, or rob them of their meat. That some beasts are seized with anger, and wild beasts with fury, if their young are attacked, or if their prey be taken from them, is a known thing. The reason why love is said to burn as fire, is, because love is nothing else but spiritual heat, originating in the fire of the angelic sun, which is pure love. That love is heat as from fire, evidently appears from the heat of living bodies, which is from no other source than from their love; also from the circumstance of men growing warm and being inflamed according to the exaltation of the love. From these considerations it is manifest, that zeal is as the fire of love burning.

359. II. THAT THE BURNING OR FLAME OF THAT LOVE, WHICH [BURNING OR FLAME] IS ZEAL, IS A SPIRITUAL BURNING OR FLAME, ARISING FROM INFESTATION AND ASSAULT OF THE LOVE. That zeal is spiritual burning or flame, is evident from what hath been said above. Inasmuch as love in the spiritual world is heat arising from the sun of that world, therefore also love at a distance appears there as flame; thus celestial love appears with the angels of heaven; and thus also infernal love appears with the spirits of hell. But it is to be observed, that that flame doth not burn like the flame of the natural world. The reason why zeal arises from assault of the love is, because love is the heat of every one's life, wherefore when the love of the life is assaulted, the heat of the life kindles itself, resists, and bursts forth against the assaulter, and acts as an enemy by virtue of its own strength and ability, which is as flame bursting from a fire upon him who stirs it; that it is as fire, appears from the eyes in that they sparkle, from the face in that it is inflamed, also from the tone of the voice, and from the gestures. This is the effect of love, as being the heat of life, to prevent its extinction, and with it the extinction of all cheerfulness, vivacity, and perceptibility of delight, grounded in its own love.

360. It may be expedient to shew how the love is inflamed and enkindled into zeal, like fire into flame, by its being assaulted; love resides in the

will of man ; nevertheless in the will itself it is not inflamed, but in the understanding ; for in the will it is as fire, and in the understanding as flame ; love in the will knows nothing about itself, because it is not there sensible of any thing appertaining to itself, neither doth it there act from itself, but this is done in the understanding and its thought ; wherefore when the will is assaulted, it provokes itself to anger in the understanding, which is effected by various reasonings ; these reasonings are as pieces of wood, which the fire inflames, and which thence burn ; they are therefore as so much fuel, or as so many combustible matters, which give occasion to that spiritual flame, which is of much variety.

361. We shall here unfold the true reason why man is inflamed in consequence of an assault of his love. The human form in its inmost principles is from creation a form of love and wisdom ; in man are all the affections of love, and thence all the perceptions of wisdom, compounded in the most perfect order, so as to make together what is unanimous, and thereby a one ; those affections and perceptions are substantiated, for substances are their subjects. Since therefore the human form is compounded of these, it is evident that, if the love be assaulted, this universal form also, with all and singular things therein, is assaulted at the same instant or together with it. And whereas to will to continue in its form is a principle implanted

from creation in all living things, therefore this principle operates in every general compound by derivation from the singulars of which it is compounded, and in the singulars by derivation from the general compound; hence when the love is assaulted, it defends itself by its understanding, and the understanding [defends itself] by rational and by imaginative principles, whereby it represents to itself the event, especially by such as act in unity with the love which is assaulted; and unless this was the case, the above form would wholly fall to pieces, in consequence of the privation of that love. Hence then it is that love, in order to resist assaults, hardens the substances of its form, and sets them erect as it were in crests, like so many sharp prickles, that is, crisps itself (*se crispet*); (*kkk*) such is the provoking of love which is called zeal; wherefore if opportunity of resistance is not given, there arises anxiety and grief, because it foresees the extinction of interior life with its delights. But on the other hand, if the love is favoured and cherished, the above form remits, softens, and dilates itself, and the substances of the form become gentle, mild, meek, and alluring.

(*kkk*) The translator here takes the liberty of using the word *crisp* as a verb active, and he is persuaded, the reader will excuse him on account of its singular propriety in expressing, better than any other English word, the full sense and meaning of the original Latin *crispo*.

362. III. THAT THE QUALITY OF MAN'S ZEAL IS ACCORDING TO THE QUALITY OF HIS LOVE, THUS IT DIFFERS ACCORDING AS THE LOVE IS GOOD, OR AS IT IS EVIL. Inasmuch as zeal is of love, it follows that its quality is such as the quality of the love is; and whereas there are in general two loves, the love of what is good and thence of what is true, and the love of what is evil and thence of what is false, hence in general there is given a zeal in favour of what is good and thence of what is true, and in favour of what is evil and thence of what is false. But it is to be noted, that each love is of infinite variety; this is very manifest from the angels of heaven, and from the spirits of hell; both the latter and the former in the spiritual world are the forms of their respective love, and yet there is not given one angel of heaven absolutely like another as to face, speech, gait, gesture, and manners; neither any spirit of hell; yea neither can such be given to eternity, howsoever they be multiplied into myriads of myriads. Hence it is evident, that the loves are of an infinite variety, because their forms are such: the case is the same with zeal, as being of the love, viz. that the zeal of one cannot be given absolutely alike or the same with the zeal of another. In general there is a zeal of good love, and a zeal of evil love.

363. IV. THAT THE ZEAL OF GOOD LOVE, AND THE ZEAL OF EVIL LOVE, ARE ALIKE IN EXTER-

NALS, BUT ALTOGETHER UNLIKE IN INTERNALS. Zeal in externals with every one appears like anger and wrath, for it is love enkindled and inflamed to defend itself against a violator, and to remove him. The reason why the zeal of good love and the zeal of evil love appear alike in externals is, because love, whilst it is in zeal, burns in both cases, but with a good man only in externals, whereas with an evil man it burns both in externals and internals, and whilst internals are not viewed, the zeals appear alike in externals, but that they are altogether unlike in internals, will be seen in the article which immediately follows. That zeal appears in externals like anger and wrath, may be seen and heard from all those who speak and act from zeal; as for example, from a priest whilst he is preaching from zeal, in that the tone of his voice is high, vehement, sharp, and harsh, his face is heated and perspires, he exerts himself, beats the pulpit, and calls forth fire from hell against those who do evil. And so in many other cases.

364. In order that a distinct idea may be formed concerning zeal as influencing the good, and zeal as influencing the wicked, and concerning their dissimilitude, it is necessary that some idea be previously formed concerning internals and concerning externals as appertaining to men (*homines*); for this purpose let us take a common idea on the subject, as being adapted to the apprehension of

the commonalty ; let this idea be exhibited by the case of a nut or almond, and by their kernels ; internals with the good are as the kernels within in their soundness and goodness, encompassed with their usual and native husk ; but the case is altogether different with the wicked ; their internals are as kernels which are either not eatable on account of their bitterness, or are rotten, or worm-eaten, whereas their externals are as the shells or husks of those kernels, either like the native shells or husks, or shining bright like shell-fish (*conchyliæ*), or pictured like the stones called irises ; such is the appearance of their externals, within which the above-mentioned internals lie concealed, The case is the same with their zeal.

365. V. THAT THE ZEAL OF GOOD LOVE IN ITS INTERNALS CONTAINS A HIDDEN STORE OF LOVE AND FRIENDSHIP, BUT THAT THE ZEAL OF EVIL LOVE IN ITS INTERNALS CONTAINS A HIDDEN STORE OF HATRED AND REVENGE. It was said above, that zeal in internals appears like anger and wrath, as well with those who are principled in good love, as with those who are principled in evil love ; but whereas the internals are different, the anger and wrath in each case differ from that of the other, and the difference is as follows ; 1. The zeal of good love is as a celestial flame, which in no case bursts out upon another, but only defends itself, and defends itself against an evil person, as whilst he rushes into the fire and is burnt : but the zeal of evil love is an infernal flame, which

of itself bursts forth, and rushes on, and is desirous to consume another. 2. The zeal of good love instantly burns away and is allayed, when he who assaults ceases to assault; but the zeal of evil love continues, and is not extinguished. 3. The reason is, because the internal of him who is principled in the love of good, is in itself mild, soft, friendly, and benevolent, wherefore whilst his external, with a view of defending itself, is exasperated, harsh, and haughty, and thereby acts with rigour, still it is tempered with the good in which his internal is principled; it is otherwise with the wicked, with such the internal is unfriendly, without pity, harsh, breathing hatred and revenge, and feeding itself with their delights; and although it is reconciled, still those evils lie concealed as fires in wood underneath the embers, which fires burst forth after death, if not in this world.

366. Inasmuch as zeal in externals appears alike in each, both the good and the wicked, and whereas the ultimate sense of the Word consists of correspondences and appearances, therefore it is very often said of Jehovah in the Word, that he is angry, is wrathful, revenges, punishes, casts into hell, with many things besides, which are appearances of zeal in externals; hence also it is that he is called zealous (*zealotes*); (*lll*) when yet

(*lll*) In the common English version of the Bible the term *jealous* is adopted and applied to *Jehovah*, and not *zealous*, when yet the latter term appears, on many accounts, greatly preferable.

there is not the least of anger, of wrath, and revenge in him ; for he is essential mercy, grace, and clemency, thus essential good, in whom it is impossible such evil passions can have place. But on this subject see more particulars in the treatise concerning HEAVEN AND HELL, n. 545 to 550 ; and in the APOCALYPSE REVEALED, n. 494, 498, 525, 714, 806.

367. VI. THAT THE ZEAL OF CONJUGIAL LOVE IS CALLED JEALOUSY. Zeal in favour of conjugal love is the zeal of zeals, because that love is the love of loves, and its delights, in favour of which also zeal operates, are the delights of delights, for that love, as was shewn above, is the head of all loves ; the reason is, because that love induces in a wife the form of love, and in a husband the form of wisdom, and from these forms united into one, nothing else can proceed but what savours of wisdom and at the same time of love. Inasmuch as the zeal of conjugal love is the zeal of zeals, therefore it is called by a new name jealousy [*zealotypy*], which is the very type of zeal. (*mmm*)

368. VII. THAT JEALOUSY IS AS A BURNING

(*mmm*) It is not here to be understood as if the author meant that the word *zelotypia* is a new word, and never before adopted, for the word is old, and used by the best Latin authors : he only means to apply it as a *new name* to express the zeal of conjugal love.

FIRE AGAINST THOSE WHO INFEST LOVE EXERCISED TOWARDS A CONJUGIAL PARTNER, AND THAT IT IS AS A HORRID FEAR FOR THE LOSS OF THAT LOVE. The subject here treated of is concerning the jealousy of those, who are principled in spiritual love with a conjugal partner; in the following article we shall treat of the jealousy of those who are principled in natural love; and after this of the jealousy of those who are principled in love truly conjugal. With those who are principled in spiritual love, jealousy is various, because their love is various; for one love, whether it be spiritual or natural, is never given altogether alike with two (persons), still less with several. The reason why spiritual jealousy, or jealousy prevailing with the spiritual, is as a fire burning forth against those who infest their conjugal love, is, because the first principle of love with them is in the internals of each party, and their love from its first principle follows principiates, even to its ultimates, by virtue of which ultimates and of first principles at the same time, the intermediates, which are of the mind and body, are kept in lovely connection. These, inasmuch as they are spiritual, in their marriage regard union as an end, and in union spiritual rest, and the pleasantnesses thereof; now whereas they have rejected from their minds disunion, therefore their jealousy is as a fire stirred up and darting itself forth against those who infest. The reason why it is also as horrid fear is, because

their spiritual love intends that they be one, wherefore if there exists a chance, or there happens an appearance of separation, a fear ensues which is full of horror, as when two parts united are pulled asunder. This description of jealousy was given me from heaven by those who are principled in spiritual conjugal love; for there is a natural conjugal love, a spiritual conjugal love, and a celestial conjugal love: concerning the natural and celestial conjugal love and their jealousy, we shall take occasion to speak in the two subsequent articles.

369. VIII. THAT SPIRITUAL JEALOUSY HATH PLACE WITH MONOGAMISTS, AND NATURAL WITH POLYGAMISTS. The reason why spiritual jealousy hath place with monogamists is, because they alone can receive spiritual conjugal love, as hath been abundantly shewn above; it is said that it hath place, but the meaning is that it is capable of having place; that it hath not place except with very few in the christian world, where there are monogamical marriages, but that still it is capable of having place there, hath been also confirmed above. That conjugal love is natural with polygamists, may be seen in the chapter on polygamy, n. 345, 347; in like manner jealousy is natural in the same case because this follows love. What the quality of jealousy is amongst polygamists, we are taught from the relations of those who have been eye-witnesses of its effects amongst the orientals, which effects are, that

wives and concubines are guarded as prisoners in work-houses, and are withheld from and prohibited all communication with the men; that into the women's apartments, or closets of their confinement, it is not allowed any man to enter unless attended by an eunuch; and that the strictest watch is set to observe whether any of the women look with a lascivious eye or countenance at a man as he passes; and that if this be observed, the woman is sentenced to the whip; and in case she indulges her lasciviousness with any man, whether introduced secretly into her apartment, or abroad, she is punished with death.

370. From these considerations it is plainly seen what is the quality of the fire of jealousy, into which polygamical conjugal love enkindles itself, viz. that it is into anger and revenge, into anger with the meek, and into revenge with those who are not meek; and the reason of this effect is, because their love is natural, and doth not partake of a spiritual principle; this is a consequence of what was demonstrated in the chapter concerning polygamy, viz. that polygamy is lasciviousness, n. 345; and that a polygamist, so long as he remains a polygamist, is natural, and cannot become spiritual, n. 347. But the fire of jealousy is different with natural monogamists; the love of these latter is not so much inflamed against the women, as against those who do violence, becoming anger against these latter, and cold against

the former; it is otherwise with polygamists, whose fire of jealousy burns also with the rage of revenge: this likewise is one of the reasons, why the concubines and wives of polygamists, after death are, for the most part set free, and are committed to seraglios not guarded, to employ themselves in the various elegant arts proper to women.

371. IX. THAT JEALOUSY, WITH THOSE CONJUGIAL PARTNERS WHO LOVE EACH OTHER TENDERLY, IS A JUST GRIEF GROUNDED IN SOUND REASON, LEST CONJUGIAL LOVE SHOULD BE DIVIDED, AND SHOULD THEREBY PERISH. All love is attended with fear and grief, fear lest it should perish, and grief in case it perishes; the case is the same with conjugal love, but the fear and grief attending this love is called zeal or jealousy. The reason why this zeal, with conjugal partners who love each other tenderly, is just and grounded in sound reason is, because it is at the same time a fear for the loss of eternal happiness, not only of its own but also of its conjugal partner's, and because also it is a defence against adultery. In respect to the first consideration, viz. that it is a just fear for the loss of its own eternal happiness and of that of its conjugal partner, it follows from every thing which hath been heretofore adduced concerning love truly conjugal; and also from these considerations, that conjugal partners derive from that love the blessedness of their souls, the satisfaction of their minds, the delight

of their bosoms, and the pleasure of their bodies ; and whereas these things remain with them to eternity, each party hath a fear for eternal happiness. That the above zeal is a just defence against adulteries, it is evident ; hence it is as a fire burning forth against violation, and defending itself against it. From these considerations it is evident, that whosoever loves a conjugal partner tenderly, is also jealous, but just and sane according to the man's wisdom.

372. It was said, that in conjugal love there is implanted a fear lest it should be divided, and a grief lest it should perish, and that its zeal is as a fire against violation ; some time ago being in meditation on this subject, I asked the zealous angels concerning the seat of jealousy ? They said, that it is the understanding of the man who receives the love of a conjugal partner, and returns it, and that its quality there is according to the man's wisdom ; they said further, that jealousy hath somewhat common with honour, which also is in conjugal love, for he who loves a conjugal partner, also honours her. In regard to zeal residing with man in his understanding, they assigned this reason, because conjugal love defends itself by the understanding, as good by truth ; so the wife defends those things, which are common with the man, by the husband ; and that on this account zeal is implanted in the men, and by the men, and for the sake of the men, in the women.

To the question concerning the region of the mind in which jealousy resides with the men, they replied, in their souls, because it is also a defence against adulteries; and because adulteries principally destroy conjugal love, that the understanding of the man, when there is danger of the violation of that love, grows hard, and becomes as a horn pushing the adulterer.

373. X. THAT JEALOUSY WITH CONJUGIAL PARTNERS WHO DO NOT LOVE EACH OTHER IS GROUNDED IN SEVERAL CAUSES, PROCEEDING IN SOME INSTANCES FROM VARIOUS MENTAL SICKNESS. The causes why conjugal partners who do not mutually love each other, are yet jealous, are principally these, viz. honour resulting from power, the fear of defamation both with respect to the man himself and also to his wife, and the dread lest domestic affairs should fall into confusion. That the men have honour resulting from power, that is, that they are desirous of being magnified in consequence thereof, is a known thing; for so long as they have this honour, they are as it were of an elevated mind, and not of a downcast look amongst men and women; to this honour also the name of bravery adjoins itself, wherefore it prevails with military officers more than with others. That the fear of defamation, both with respect to the man himself and also to his wife, is a cause of jealousy, coheres with the foregoing cause; to which may be added, that

cohabitation with a harlot, and debauched practices in a house, are accounted infamous. The reason why some are jealous, through a dread lest their domestic affairs should fall into confusion, is, because so far as this is the case, the husband is made light of, and mutual offices and aids are distracted; but this jealousy in some instances ceases and becomes none in process of time, and in some instances is changed into a mere semblance of love.

374. That jealousy in certain cases arises from various mental sickness, is a thing not unknown in the world; for there are jealous persons, who are continually thinking about their wives that they are unfaithful, and believe them to be harlots, merely because they hear or see them discourse in a friendly manner with men and about men; there are several vitiated affections of the mind which induce this sickness, the principal whereof is a suspicious fancy, which, if it be long cherished, introduces the mind into societies of similar spirits, from whence it cannot be rescued without difficulty; it also confirms itself in the body, by rendering the serum and consequently the blood viscous, tenacious, thick, slow, and acrid; a defect of strength also increases it, for the consequence of such defect is, that the mind cannot be elevated from its suspicious fancies; for the presence of strength elevates, and the absence thereof depresses, this latter causing the mind to sink

down, fall to pieces, and become feeble, in which case it immerses itself more and more in the above fancy, even till it grows delirious, and thence takes delight in quarrelling, and so far as is allowable in abuse.

375. There are also families of countries, (*nnn*) which more than others labour under the sickness of jealousy; by these the wives are imprisoned, are imperiously shut out from conversation with the men, are prevented looking at the men through the windows, by lattices applied thereto and extended downwards, and are terrified by threats of death, in case the cherished suspicion shall appear well grounded; not to mention other hardships which the wives suffer in those countries from their jealous husbands. But the causes of this jealousy are two, one is, an imprisonment and suffocation of the thoughts in the spiritual things of the church; the other is, an intestine desire of revenge. As to what concerns the first cause, viz. an imprisonment and suffocation of the thoughts

(*nnn*) By this expression *families of countries* (*familiae regionum*), and by the description given of the inhabitants in the following parts of this article, and especially by the concluding passage relating to the *malignity of the atmosphere*, it seems most probable that the author, in this article, alludes to *Italy*, which country, it is well known, consists of several distinct petty states and governments, which may not improperly be called *families of countries*. The translator has thought proper to retain the original expression, *families of countries*, as best suited to convey the author's idea.

in the spiritual things of the church, its operation and effect may be concluded from what hath been proved above, viz. that every one hath conjugal love according to the state of the church with him, and whereas the church is from the Lord, that that love is solely from the Lord, n. 130, 131; when therefore instead of the Lord, living and deceased men are approached and invoked, it follows, that there is not a state of the church with which conjugal love can act in unity; and the less so, whilst the mind is terrified into that worship by the threats of a dreadful prison; hence it comes to pass, that the thoughts, together with the expressions thereof in discourse, are violently captivated and suffocated; and when these are suffocated there is an influx of such things as either are contrary to the church, or imaginary in favour of the church, the consequence of which is heat in favour of harlots, and cold towards a conjugal partner; from which two principles prevailing together in one subject, such an unconquerable fire of jealousy flows forth. As to what concerns the second cause, viz. an intestine desire of revenge, this altogether impedes the influx of conjugal love, absorbs it, and swallows it up, and changes the delight thereof, which is celestial, into the delight of revenge, which is infernal, and the proximate determination of this latter is to the wife. It is also from appearance, that the malignity of the atmosphere, which in those regions is impregnated

with the virulent exhalations of the circumjacent country, is a succenturiate (ooo) cause (*causa succenturiata*.)

376. XI. THAT IN SOME INSTANCES THERE DOTH NOT ANY JEALOUSY PREVAIL, AND THIS ALSO FROM VARIOUS CAUSES. The causes of no jealousy, and of jealousy ceasing, are several: no jealousy is principally the state of those, who make no more account of conjugal love than of scortatory love, and at the same time are inglorious, slighting the reputation of a name; these are not unlike married pimps. No jealousy is likewise the state of those, who have rejected it from a confirmed persuasion that it infests the mind (*animum*), and that it is a vain thing to guard a wife, and that to guard her is to incite her, and that therefore it is better to shut the eyes, and not even to look through the key-hole, lest any discovery should be made. Some have rejected jealousy by reason of the reproach attached to the name, and under the idea that a man, who is a real man, is afraid of nothing: some have been driven to reject it, lest their domestic affairs should

(ooo) There is no word in the English language which can fully express the meaning of the Latin *succenturiata*, as here applied to cause, and therefore we have retained the original expression. The English reader will be at no loss to apprehend its proper sense and signification, when he is told, that by *succenturiatus* amongst the Romans was meant one who supplied the place of another that was either dead, or absent, or had failed in his business.

suffer, and also lest they should incur public censure, in case the wife was convicted of the disorderly passion of which she is accused. Moreover, jealousy passes off into no jealousy with those, who are indulgent of liberty to their wives, by reason of defect of ability ; or with a view to the procreation of children for the sake of inheritance ; also in some cases with a view to gain, and so forth. There are also scortatory marriages, in which, by mutual consent, the license of unlimited amour is allowed to each party, and yet they are civil and complaisant to each other when they meet.

377. XII. THAT JEALOUSY ALSO HATH PLACE IN REGARD TO CONCUBINES, BUT NOT SUCH AS IN REGARD TO WIVES. Jealousy in regard to wives originates in the inmost principles appertaining to man (*homo*) ; but jealousy in regard to concubines originates in external principles ; wherefore they differ in kind. The reason why jealousy in regard to wives originates in inmost principles is, because conjugal love resides in those principles : the reason why it resides there is, because marriage, by virtue of the eternity of its compact established by covenant, and also by virtue of an equality of right, in that the right of each party is transferred to the other, unites souls, and lays a superior obligation on minds : this obligation and that union, once impressed, remain inseparable, whatever be the quality of the love which afterwards

intercedes, whether it be warm or cold. Hence it is that an invitation to love coming from a wife chills the whole man from the inmost principles to the outermost; whereas an invitation to love coming from a concubine hath not the same effect upon the object of her love. To jealousy in regard to a wife is added the earnest desire of reputation with a view to honour; and this accessory principle of jealousy doth not prevail in regard to a concubine. Nevertheless both the latter and the former jealousy are various according to the seat of the love received by the wife and received by the concubine; and at the same time according to the state of the judgment of the man receiving it.

378. XIII. THAT JEALOUSY LIKEWISE PREVAILS AMONGST BEASTS AND BIRDS. That it prevails amongst wild beasts, as lions, tigers, bears, and several others, whilst they have whelps, is a known thing; and also amongst bulls, although they have not calves: it is most conspicuous among dunghill cocks, who in favour of their hens fight with their rivals even to death: the reason why these latter have such jealousy is, because they are vain-glorious lovers, and the glory of that love cannot endure an equal; that they are vain-glorious lovers above every genus and species of birds, is manifest from their gestures, nods, gait, and tone of voice. That the glory of honour with men, whether they be lovers or no lovers, induces,

exalts, and sharpens jealousy, hath been confirmed above.

379. XIV. THAT JEALOUSY PREVALENT WITH MEN AND HUSBANDS IS DIFFERENT FROM WHAT IS PREVALENT WITH WOMEN AND WIVES. The differences however cannot be distinctly pointed out, inasmuch as the jealousy prevalent amongst conjugal partners, who love each other spiritually, differs from that which prevails amongst conjugal partners who love each other merely naturally, and differs again amongst conjugal partners who disagree in minds (*animis*), and also differs amongst conjugal partners who have made their consorts subject to the yoke of obedience. The jealousies of men and of women considered in themselves are diverse, because from diverse origins; the origin of the jealousies of men is in the understanding, whereas of women it is in the will applied to the understanding of the husband; wherefore the jealousy of a man is as a flame of wrath and anger; whereas that of a woman is as a fire restrained by various fear, by various aspect to the husband, by various respect to her own love, and by various prudence of not opening this love to the husband by jealousy: they differ also from this ground, that wives are loves, and men recipients thereof; and it goes against wives to squander away their love with the men, but not in like manner against the recipients to squander away

their love with the wives. But it is otherwise with the spiritual; with these the jealousy of the man is transferred into the wife, as the love of the wife is transferred into the husband; wherefore with each party it appears like itself against the attempt of a violator; but the jealousy of the wife is inspired into the husband against the attempts of the violating harlot, which is as grief weeping, and moving the conscience.

380. To the above I shall subjoin TWO MEMORABLE RELATIONS. 1st. I was once in much amazement at the great multitude of men, who ascribe creation, and of consequence whatever is under the sun and above it, to nature; expressing the real sentiments of their hearts, concerning the visible things of the world, by this question, "What are these but the works of nature?" And when they are asked, why they ascribe those things to nature, and not to God, when nevertheless they occasionally join in the general confession, that God hath created nature, and consequently they might ascribe creation to God as well as to nature, they return for answer, with an internal tone of voice, which is scarce audible, "What is God but nature?" All such persons by reason of this persuasion concerning nature as the creator of the universe, and in consequence of this folly which hath to them the semblance of wisdom, ap-

pear full of their own importance, so that they regard all others, who acknowledge the creation of the universe to be from God, as so many ants, which creep along the ground, and tread in a beaten path; and in some cases as butterflies which fly in the air; ridiculing their opinions as dreams, because they see what they do not see, and deciding all by this question, “Who hath seen God, and who hath not seen nature?” Whilst I was in much amazement at the great multitude of such persons, there stood beside me an angel, who asked me, saying, What is the subject of thy meditation? And I replied, It is concerning the great multitude of such as believe that nature created the universe. And the angel said to me, All hell consisteth of such persons, and they are there called satans and devils; satans, if they have confirmed themselves in favour of nature to the denial of God; and devils, if they have lived wickedly, and thereby rejected all acknowledgment of God from their hearts: but I will conduct thee to the colleges (*gymnasia*), which are in the south-west quarter, where such persons inhabit, being not yet separated to their infernal abodes: and he caught me by the hand, and conducted me; and I saw some small houses, in which were apartments for the studious, and in the midst of them one, which was as a chief hall to the rest; it was constructed of a pitchy kind of stone, covered with a sort of glazed plates, that seemed to sparkle with gold

and silver, like the stones called *Glacies Mariæ*, and here and there were interspersed shells which glittered in like manner. Thither we approached and knocked at the door, which was presently opened by one who bid us welcome; he then ran to the table, and fetched four books, and said, These books are the wisdom, which is at this day the admiration of many kingdoms; this book or wisdom is the admiration of many in France, this of many in Germany, this of some in Holland, and this of some in England: he further said, If ye are willing to see, I will cause these four books to shine bright before your eyes; and instantly he poured forth and spread around them the glory of his own reputation, and the books presently shone as with light; but this light vanished at once before our eyes. We then asked him what he was now writing? And he replied, that he was now about to bring forth from his treasures, and publish to the world, things of inmost wisdom, which would be comprised under these general heads: I. Whether nature be derived from life, or life be derived from nature. II. Whether the center be derived from the expanse, or the expanse from the center. III. Concerning the center and the expanse of nature and of life. Having spoken these words, he reclined himself on a seat at the table; but we walked about in his study, which was spacious: he had a candle upon the table, because the day-light of the sun never shone in that room,

but only the nocturnal light of the moon; and what surprised me, the candle seemed to be carried all round about the room, and to illuminate it; but for want of being snuffed, it gave but little light. Whilst he was writing we saw images in various forms flying from the table towards the walls, which in that nocturnal lunar light appeared like beautiful Indian birds, but on opening the door, lo! in the diurnal light of the sun they appeared like birds of the evening, which have wings like net-work, for they were semblances of truth made fallacies by being confirmed, which were ingeniously connected together by him into serieses. After attending some time to this sight, we approached the table, and asked him what he was then writing? He replied, Concerning the first general head, WHETHER NATURE BE DERIVED FROM LIFE, OR LIFE FROM NATURE; and on this question he said, that he could confirm either side, and cause it to be true: but inasmuch as there was something lay concealed within which excited his fears, therefore he durst only confirm this side, that nature is of life, that is, from life, but not that life is of nature, that is, from nature. We then civilly requested him to tell us, what lay concealed within, which excited his fears? He replied, he was afraid lest he should be called a naturalist, and so an atheist, by the clergy, and a man of unsound reason by the laity, inasmuch as both the latter and the former either believe from a blind credulity, or see from the sight of those

who confirm that credulity. But at that instant, being impelled by a kind of indignant zeal for the truth, we accosted him, saying, Friend, you are much deceived; your wisdom, which is only an ingenious talent for writing, hath seduced you, and the glory of reputation hath induced you to confirm what you do not believe; do not you know that the human mind is capable of being elevated above sensual things, which are things derived into the thoughts from the bodily senses, and that when it is so elevated, it sees the things that are of life above, and the things that are of nature beneath? What is life else but love and wisdom? and what is nature else but their recipient, whereby they may produce their effects or uses? Can these possibly be one in any other sense than as principal and instrumental are one? Can light be one with the eye, or sound with the ear? Whence are the senses of these organs but from life, and their forms but from nature? What is the human body but an organ of life? Are not all and singular things therein organically formed to produce those things which love wills and understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not those things entirely distinct from each other? Raise but the ken of your ingenuity yet a little higher, and you will see that it is the property of life to be affected and to think, and that to be affected is from love, and to think is from wisdom, and each is from

life, for, as was said, love and wisdom are life: if you elevate your faculty of understanding still a little higher, you will see that no love and wisdom is given, unless its origin be somewhere or other, and that its origin is wisdom itself, and thence life itself, and these are God from whom is nature. Afterwards we discoursed with him about his second question, WHETHER THE CENTER BE OF THE EXPANSE, OR THE EXPANSE OF THE CENTER; and we asked him why he canvassed this question? He replied, With a view to conclude concerning the center and expanse of nature and of life, thus concerning the origin of the one and of the other. And when we asked what were his sentiments on the subject, he answered, as in the former case, that he could confirm either side, but for fear of suffering in his reputation, he would confirm, that the expanse is of the center, that is from the center; although I know, said he, that something existed before the sun, and this in the universe throughout, and that these things flowed together of themselves, into order, thus into centers. But here again we addressed him from the overflowing of an indignant zeal, and said, friend you are insane. On hearing these words, he drew his chair aside from the table, and looked bashfully at us, and then listened to our discourse, but with a smile upon his countenance; whilst we thus proceeded: What is a surer proof of insanity, than to say that the center is from the expanse? By your

center we understand the sun, and by your expanse the universe, and thus according to you, that the universe existed without the sun: but doth not the sun make nature and all its properties, which depend solely on the heat and light proceeding from the sun by the atmospheres? Where were those things previous to the sun's existence? But whence they originated, we will shew presently. Are not the atmospheres, and all things which exist on the earth, as surfaces, and the sun their center? What are they all without the sun, or how could they subsist a single moment in the sun's absence? consequently what were they all before the sun, or how could they subsist? Is not subsistence perpetual existence? Since therefore all the parts of nature derive their subsistence from the sun, they must of consequence derive also their existence from the same origin: every one sees, and is convinced of this truth by the testimony of his own eyes. Doth not that which is posterior subsist from what is prior, as it existeth from what is prior? Supposing the surface to be prior, and the center to be posterior, would not the prior in such case subsist from the posterior, which yet is contrary to the laws of order? How can things posterior produce things prior, or things exterior produce things interior, or things grosser produce things purer? Consequently, how can surfaces, which constitute the expanse, produce centers? Who doth not see that

this is contrary to the laws of nature? We have adduced these arguments from a rational analysis, to prove that the expanse exists from the center, and not the center from the expanse: nevertheless every one, who thinks aright, sees it to be so without the help of such arguments. You have asserted, that the expanse flowed together of itself into a center; did it thus flow by chance into so wonderful and stupendous an order, where one thing existeth for the sake of another, and all and singular things for the sake of man, and with a view to his eternal life? Is it possible that nature, from any principle of love, by any principle of wisdom, should provide such things? And can nature make angels of men, and heaven of angels? Ponder, and consider these things, and your idea of nature as existing from nature, will fall to the ground. Afterwards we questioned him as to his former and present sentiments concerning his third inquiry, relating to the CENTER AND EXPANSE OF NATURE AND OF LIFE, whether he was of opinion, that the center and expanse of life is the same with the center and expanse of nature? He replied, that he was in doubt about it, and that he formerly thought that the interior activity of nature is life; and that love and wisdom, which essentially constitute the life of man, are thence derived; and that the sun's fire, by the instrumentality of heat and light, through the mediums of the atmospheres, produces those principles; but that now, from what

he had heard concerning the eternal life of men, he began to waver in his sentiments, and that in consequence of such wavering, his mind was sometimes carried upwards, and sometimes downwards; and that when it was carried upwards, he acknowledged a center of which he had before no knowledge; but when downwards, he saw a center, which he believed to be the only one that existed; and that life is from the center, of which before he had no knowledge; and that nature is from the center, which he before believed to be the only one existing; and that each center hath an expanse around it. To this we said, Well, if he would only respect the center and expanse of nature from the center and expanse of life, and not contrariwise: and we instructed him, that above the angelic heaven, there is a sun which is pure love, to appearance fiery like the sun of the world, and that from the heat which proceeds from that sun, angels and men derive will and love, and from its light they derive understanding and wisdom; and that the things which are of life, are called spiritual, and that the things which proceed from the sun of the world, are the continents of life, and are called natural; also that the expanse of the center of life is called the SPIRITUAL WORLD, which subsists from its sun, and that the expanse of nature is call the NATURAL WORLD, which subsists from its sun. Now whereas spaces and times cannot be predicated of love and wisdom, but states

are predicated instead thereof, it follows that the expanse around the sun of the angelic heaven is not extended, but still is in the extense of the natural sun, and present with all living subjects therein, according to their receptions, and receptions are according to forms. But on this occasion he asked, whence the fire of the sun of the world, or of nature, was derived? We replied that it is derived from the sun of the angelic heaven, which is not fire, but divine love proximately proceeding from God, who is love itself. Inasmuch as he was surprized at this, we thus proved it: love in its essence is spiritual fire; hence fire in the Word, in its spiritual sense, signifies love; it is on this account that priests, when officiating in the temple, pray that heavenly fire may fill their hearts, by which they mean heavenly love: the fire of the altar and of the candlestick in the tabernacle amongst the Israelites, represented nothing else but divine love: the heat of the blood, or the vital heat of men and of animals in general, is from no other source than love, which constitutes their life: hence it is that man is enkindled, grows warm, and is set on fire, whilst his love is exalted into zeal, anger, and wrath: wherefore from this circumstance, that spiritual heat, which is love, produces natural heat with men, even to the kindling and inflaming their faces and limbs, it may appear, that the fire of the natural sun hath existed from no other source than from the fire of

the spiritual sun, which is divine love. Now whereas the expanse hath its birth from the center, and not the center from the expanse, as we said above, and the center of life, which is the sun of the angelic heaven, is divine love proximately proceeding from God, who is in the midst of that sun; and whereas the expanse of that center, which is called the spiritual world, is hence derived; and whereas from that sun existed the sun of the world, and from this latter its expanse, which is called the natural world; it is evident, that the universe was created by one God. With these words we took our leave, and he attended us out of the court of his study, and discoursed with us concerning heaven and hell, and concerning the divine government, from a new sagacity of genius.

381. THE SECOND MEMORABLE RELATION. On a time, as I was looking round into the spiritual world, I saw at a distance a palace encompassed about, and as it were besieged by a crowd; and I saw also many running towards it: wondering what this should mean, I left the house with all expedition, and asked one who was running, what was to do at the palace? He replied, that three new comers from the world had been taken up into heaven, and had there seen magnificent things, and also virgins and wives of stupendous beauty, and being let down from that heaven, had entered into that palace, and were relating what they had seen, especially that they had beheld such beauties,

as their eyes never had seen, or can see, unless illustrated by the light of heavenly *aura*. They said concerning themselves, that in the world they had been orators, from the kingdom of France, and that they had applied themselves to the study of eloquence, and that now they were seized with a desire of making an oration on the origin of beauty; and as this was made known in the neighbourhood, the multitude flocked together for the sake of hearing. Upon receiving this information, I hastened also myself, and entered the palace, and saw those three men standing in the midst, clad in long robes of a sapphire colour, which, by reason of threads of gold inwoven, at every change of posture, shone as if they had been golden: they stood ready to speak behind a kind of stage, and presently one of them arose on a step behind the stage, to hold an oration concerning the origin of the beauty of the female sex, and delivered himself in the following words:

382. What else is the origin of beauty but love, which, when it flows into the eyes of youths, and sets them on fire, becomes beauty? wherefore love and beauty are the same thing; for love, from an inmost principle, paints the face of a marriageable virgin with a kind of flame, from the transparence whereof is derived the dawn and purple bloom of her life (*aurora et purpura vitæ ejus*). Who doth not know, that that flame emits rays into her eyes, and spreads itself from these as centers into the

orb of the face, and also descends into the breast, and sets the heart on fire, and thereby affects, just as a fire affects with its heat and light, a person standing near it? That heat is love, and that light is the beauty of love. The whole world is agreed, and firm in the agreement, that every one is lovely and beautiful according to his love, nevertheless the love of the male sex differs from the love of the female sex; male love is the love of growing wise, and female love is the love of loving the love of growing wise in the male; so far therefore as a youth is the love of growing wise, so far he is lovely and beautiful to a virgin; and so far as a virgin is the love of the wisdom of a youth, so far she is lovely and beautiful to a youth; wherefore as love meets and kisses the love of another, so also do beauties. I conclude, therefore, that love forms beauty into a resemblance of itself.

383. After him arose the second, with a view of revealing the origin of beauty, by neatness and elegance of discourse: he delivered himself thus: I have heard that love is the origin of beauty, but I cannot agree to this opinion. What human being knows what love is? Who hath ever contemplated it by any idea of thought? Who hath ever seen it with the eye? Let such a one tell me, where it is to be found. But I assert, that wisdom is the origin of beauty, in women a wisdom which lies concealed and stored up in the inmost principles

of the mind, in men a wisdom which manifests itself, and is extant. Whence is man (*homo*) but by virtue of wisdom? Was not this the case, man would be a statue, or a picture. What doth a virgin attend to in a youth, but the quality of his wisdom; and what doth a youth attend to in a virgin, but the quality of the affection of his wisdom? By wisdom I mean genuine morality, because this is the wisdom of life; hence it is, that when wisdom, which lies concealed, approaches and embraces wisdom which is manifest, as is the case interiorly in the spirit of each, they mutually kiss and conjoin, and this is called love, and in such case, both parties appear to each other as beauties. In a word, wisdom is as the light, or brightness of fire, which impresses itself on the eyes, and as it impresses itself, it forms beauty.

384. After him arose the third, and spake to this effect: It is not love alone, nor is it wisdom alone, which is the origin of beauty, but it is the union of love and wisdom, the union of love with wisdom in a youth, and the union of wisdom with its love in a virgin; for a virgin doth not love wisdom in herself, but in a youth, and hence sees him as beauty, and when a youth sees this in a virgin, he then sees her as beauty; wherefore love by wisdom forms beauty, and wisdom grounded in love receives it. That this is the case, appears manifestly in heaven; I have there seen virgins and wives, and have attended to their beauties, and

have observed, that beauty in virgins differs from beauty in wives, in virgins being only the brightness of beauty, but in wives the splendour thereof; the difference appeared like that of a diamond sparkling by virtue of light, and of a ruby shining by virtue of fire together with light. What is beauty but the delight of the sight, and in what doth this delight originate but in the sport of love and wisdom? This sport gives brilliancy to the sight, and this brilliancy vibrates from eye to eye, and presents an exhibition of beauty. What constitutes beauty of countenance, but red and white, and the lovely mixture thereof with each other? And is not the red derived from love, and the white from wisdom? For love is red by virtue of its fire, and wisdom is white by virtue of its light. These two principles I have seen manifestly in the faces of two conjugal partners in heaven, the redness of whiteness in the wife, and the whiteness of redness in the husband; and I observed, that they shone in consequence of mutually looking at each other. When the third had thus concluded, the assembly applauded, and cried out, He hath gained the victory. And suddenly at that instant, a flaming light, which is also the light of conjugal love, filled the house with its splendour, and at the same time the hearts of the company with satisfaction.

*Of the CONJUNCTION of CONJUGIAL LOVE with
the LOVE of INFANTS.*

385. THERE are manifest tokens that conjugal love, and the love of infants, which is called *storge*, are conjoined; and there are also tokens which may induce a belief, that they are not conjoined; for the love of infants is given with conjugal partners, who love each other from the heart; and it is given also with conjugal partners who disagree in heart, and likewise with those who are separated from each other; and in some cases it is more tender, and stronger with the latter than with the former; but that still the love of infants is perpetually conjoined with conjugal love, may appear from its origin from which it flows in; for notwithstanding this origin varies with the recipients, still those loves remain inseparable just as the first end in the last end, which is the effect. The first end of conjugal love, is the procreation of offspring, and the last end, which is the effect, is the offspring procreated; that the first end inserts itself into the effect, and is therein as in its first rise (*primordium*), and doth not recede thence, may be seen from a rational view of the progression of ends and causes in their order to effects. But inasmuch as the reasonings of the generality commence merely from effects, and

from effects proceed to some consequences thence resulting, and do not commence from causes, and from causes proceed analytically to effects, and so forth; therefore, the rational principles of light must needs become the obscure principles of cloud, whence come deviations from truth, arising from appearances and fallacies. But in order to make it seen, that conjugal love, and the love of infants, are interiorly conjoined, although exteriorly disjoined, we shall proceed to demonstrate it in the following order.—I. *That two universal spheres proceed from the Lord to preserve the universe in its created state, of which one is the sphere of procreating, and the other the sphere of protecting the things procreated.* II. *That these two universal spheres make one with the spheres of conjugal love, and with the sphere of the love of infants.* III. *That these two spheres universally and singularly flow into all things of heaven, and into all things of the world, from first to last.* IV. *That the sphere of the love of infants, is a sphere of protection and of support of those, who cannot protect and support themselves.* V. *That this sphere affects both the evil and the good, and disposes every one to love, protect, and support his offspring from his own proper love.* VI. *That this sphere affects principally the female sex, thus mothers; but the male sex, or fathers, by derivation from them.* VII. *That this sphere is also a sphere of innocence and peace from the Lord.* VIII. *That the sphere of in-*

nocence flows into infants, and through them into the parents, and affects them. IX. That it also flows into the souls of the parents, and conjoins itself with the same sphere [as operative] with the infants; and that it is principally insinuated by the touch. X. That in the degree in which innocence recedes with infants, affection and conjunction are also remitted, and this successively even to separation. XI. That a state of rational innocence and peace with parents towards infants, is grounded in this circumstance, that they know nothing, and have no ability from themselves, but from others, especially from the father and mother; and that this state also successively recedes, in proportion as they know and have ability from themselves, and not from others. XII. That the above sphere advances in order from the end by causes into effects, and makes periods, whereby creation is preserved in the state foreseen and provided for. XIII. That the love of infants descends, and doth not ascend. XIV. That wives have one state of love before conception, and another after it, even to the birth. XV. That conjugal love is conjoined with the love of infants with parents by spiritual causes and thence by natural. XVI. That the love of infants and of children differs with spiritual conjugal partners from what it is with natural. XVII. That with spiritual conjugal partners that love is from an interior or prior principle, but with natural from an exterior or posterior. XVIII. That in consequence hereof

that love prevails with conjugal partners, who mutually love each other, and also with conjugal partners who do not love each other. XIX. That the love of infants remains after death, especially with women. XX. That infants are educated after death under the Lord's auspices by such women, and grow in stature and intelligence as in the world. XXI. That it is there provided of the Lord, that with those infants the innocence of infancy becomes the innocence of wisdom, and that thereby infants become angels. We proceed now to an explication of each article.

386. I. THAT TWO UNIVERSAL SPHERES PROCEED FROM THE LORD TO PRESERVE THE UNIVERSE IN ITS CREATED STATE, OF WHICH ONE IS A SPHERE OF PROCREATING, AND THE OTHER A SPHERE OF PROTECTING THE THINGS PROCREATED. The divine [principle] proceeding from the Lord is called a sphere, because it goes forth from him, encompasses him, fills each world, the spiritual and the natural, and operates the effects of the ends which the Lord predestinated in creation, and provides since creation. All that which flows from a subject, encompasses and environs it around, is named a sphere; as in the case of the sphere of light from the sun encompassing it, of the sphere of life from man encompassing him, of the sphere of odour from a plant encompassing it, of the sphere of attraction from the magnet encompassing it, and so forth, But the universal spheres, of which we

are here treating, are from the Lord encompassing him; and proceed from the sun of the spiritual world, in the midst of which he is. From the Lord by that sun proceeds a sphere of heat and light, or, what is the same thing, a sphere of love and wisdom, to operate ends, which are uses; but that sphere, according to uses, is distinguished by various names; the divine sphere, which looks to the preservation of the universe in its created state by successive generations, is called the sphere of procreating; and the divine sphere, which looks to the preservation of generations in their beginnings, and afterwards in their progressions, is called the sphere of protecting the things procreated: besides these two, there are several other spheres divine, which are named according to uses, consequently by different names, see above, n. 222. The operations of uses by these spheres are the divine providence.

387. II. THAT THOSE TWO UNIVERSAL SPHERES MAKE ONE WITH THE SPHERE OF CONJUGIAL LOVE, AND WITH THE SPHERE OF THE LOVE OF INFANTS. That the sphere of conjugal love makes one with the sphere of procreating, it is evident; for procreation is the end, and conjugal love is the mediate cause by which [the end is promoted], and the end and cause in what is to be effected and in effects act in unity, because they act together. That the sphere of the love of infants makes one with the sphere of protecting the things procreated, it is also evident, inasmuch as it

is the end proceeding from the foregoing end, which was procreation, and the love of infants is its mediate cause by which it is promoted: for ends make progression in a series, one after another, and in their progress the last end becomes the first, and thereby advances further, even to the term [or boundary], in which they subsist or cease. But on this subject more will be seen in the explication of the twelfth article.

388. III. THAT THOSE TWO SPHERES UNIVERSALLY AND SINGULARLY FLOW INTO ALL THINGS OF HEAVEN, AND INTO ALL THINGS OF THE WORLD, FROM FIRST [PRINCIPLES] TO LAST. It is said universally and singularly, because when mention is made of a universal [principle], the singulars of which it is composed are meant at the same time; for a universal [principle] exists from and consists of singulars, thus it hath its name from them, as a whole exists from, consists of, and hath its name from its parts; wherefore, if you take away singulars, a universal is a mere name, and is as somewhat superficial, which has no contents within. Of consequence, to attribute to God universal government, and to take away singulars, is vain talk, and empty preaching: nor is it to the purpose to urge in this case, a comparison with the universal government of the kings of the earth. From this ground then it is said, that those two spheres flow in universally and singularly.

389. The reason why the spheres of procreating and of protecting the things procreated, or the spheres of conjugal love and of the love of infants, flow into all things of heaven, and into all things of the world, from first [principles] to last, is, because all things which proceed from the Lord, or from the sun which is from him, and in which he is, pass the created universe, even to the last of all its principles; the reason is, because divine things, which in progression are called celestial and spiritual, are void of space and time; that extension cannot be predicated of things spiritual, in consequence of their not admitting any predication of space and time, is a known thing; hence it is, that whatsoever proceeds from the Lord, is in an instant from first [principles] in last. That the sphere of conjugal love is thus universal, may be seen above, n. 222 to 225. That in like manner the sphere of the love of infants is universal, is evident from that love prevailing in heaven, where there are infants from the earths; and from that love prevailing in the world with men, with beasts and birds, serpents and insects. Somewhat analogous to this love, prevails also in the vegetable and mineral kingdoms; in the vegetable, in that seeds are guarded by shells (or husks) as by swaddling cloaths, and moreover are in the fruit as in a house, and are nourished with juice as with milk; that somewhat similar prevails in minerals, it is plain from the matrixes and external

coverings, in which noble gems and noble metals are stored up and guarded.

390. The reason why the sphere of procreating, and the sphere of protecting the things procreated, make one in a continual series, is, because the love of procreating is continued into the love of what is procreated. The quality of the love of procreating is known from its delight, in that it is supereminent and transcendent; this love influences the state of procreating with the men, and in a remarkable manner the state of reception with the women; and this highest delight with its love follows on to the birth, and there fills itself.

391. IV. THAT THE SPHERE OF THE LOVE OF INFANTS IS A SPHERE OF PROTECTION AND OF SUPPORT OF THOSE WHO CANNOT PROTECT AND SUPPORT THEMSELVES. That the operations of uses from the Lord by spheres proceeding from him, are divine providence, was said above, n. 386; this divine providence therefore is meant by the sphere of protection and support of those who cannot support and protect themselves: for it is a law grounded in creation, that the things created are to be preserved, guarded, protected, and supported, otherwise the universe would fall to decay; but whereas this cannot be done immediately from the Lord with living creatures, who are left to their own arbitration, it is done mediately by his love implanted in fathers, mothers, and nurses; that their love is love from the Lord influencing

them, is not known to themselves, because they do not perceive the influx, and still less the Lord's omnipresence: but who doth not see, that this principle is not of nature, but of the divine providence operating in nature by nature; and that such a universal principle cannot be given, except from God, by a certain spiritual sun, which is in the center of the universe, and whose operations, as being without space and time, are instant and present from first principles in last? But in what manner that divine operation, which is the Lord's divine providence, is received by animate subjects, will be shewn in what follows: that mothers and fathers protect and support infants, because these latter cannot protect and support themselves, is not the cause of that love, but is a rational cause derived from that love falling into the understanding; for man, by virtue of this cause alone, without love inspired and inspiring it, or without law and punishment compelling him, would no more provide for infants than a statue.

392. V. THAT THIS SPHERE AFFECTS BOTH THE EVIL AND THE GOOD, AND DISPOSES EVERY ONE TO LOVE, PROTECT, AND SUPPORT HIS OFFSPRING FROM HIS OWN PROPER LOVE. Experience testifies that the love of infants, or *storge*, prevails equally with the evil and the good, and in like manner with tame and wild beasts, yea, that in some cases it is stronger and more ardent in its influence on evil men, as also on wild beasts; the reason is, because all love proceeding from the

Lord, and flowing into subjects, is changed in the subject into the love of its life; for every animate subject hath no other sensation than that its love originates in itself, inasmuch as it doth not perceive the influx; and whilst also it actually loveth itself, it makes the love of infants proper to itself, for it sees as it were itself in them, and them in itself, and itself thus united with them. Hence also it is, that the above love is fiercer with wild beasts, as with lions and lionesses, he-bears and she-bears, leopards and leopardesses, he-wolves and she-wolves, and others of a like nature, than with horses, deer, goats, and sheep: the reason is, because those wild beasts have dominion over the tame, and hence self-love is predominant, and this love loves itself in its offspring; wherefore, as was said, the influent love is turned into proper or self-love. Such an inversion of the influent love into proper or self-love, and the consequent protection and support of the offspring and foetus by evil parents, is of the Lord's divine providence, for otherwise few of the human race would be left remaining, and none of the sayage beasts, which, nevertheless, are of use. From these considerations it is evident, that every one is disposed to love, protect, and support his offspring, from his own proper love.

393. VI. THAT THIS SPHERE AFFECTS THE FEMALE SEX PRINCIPALLY, THUS MOTHERS, AND THE MALE SEX, OR FATHERS, BY DERIVA-

TION FROM THEM. This follows from what was said above, in regard to the origin of conjugal love, viz. that the sphere of conjugal love is received by the women, and through the women is transferred to the men, by reason that the women are born loves of the understanding of the men, and the understanding is recipient. The case is the same with the love of infants, because this love originates in conjugal love: that mothers are influenced by a most tender love of infants, and fathers by a love less tender, is a known thing. That the love of infants is inscribed on conjugal love, into which women are born, is evident from the amiable and consociable love of girls towards infants, and towards their images, which they carry, clothe, kiss, and press to their bosoms; boys are not influenced by any such affection. It appears as if mothers derived the love of infants from the nourishment of them in the womb out of their own blood, and from the consequent appropriation of their life, and thus from sympathetic union; but still this is not the origin of that love, inasmuch as supposing another infant, without the mother's knowledge, to be put after the birth in the place of the genuine infant, it would be loved by the mother with equal tenderness as if it was her own; moreover infants are sometimes loved by their nurses more than by their mothers. From these considerations it follows, that the above love is from no other source than from the conjugal

love implanted in every woman, to which is adjoined the love of conceiving, by virtue of the delight of which the wife is prepared for reception; this is the first of the above love, which, with its delight after the birth, passes fully to the foetus.

394. VII. THAT THIS SPHERE IS ALSO A SPHERE OF INNOCENCE AND PEACE. Innocence and peace are the two inmost principles of heaven; they are called inmost principles, because they proceed immediately from the Lord; for the Lord is innocence itself and peace itself; the Lord from innocence is called a lamb, and from peace saith, "*Peace I leave to you, my peace I give to you,*" John xiv. 27; and is also meant by the peace with which the disciples were to salute a city or a house which they entered, and of which it is said, that if it was worthy, peace would come upon it, and if not worthy, peace would return, Matt. x. 11 to 15. Hence also the Lord is called the Prince of Peace, Isaiah ix. 5, 6. A further reason why innocence and peace are the inmost principles of heaven, is, because innocence is the esse of all good, and peace is the blessed principle of every delight which is of good. See the work concerning HEAVEN and HELL, in respect to the state of innocence of the angels of heaven, n. 276 to 283; and in respect to peace in heaven, n. 284 to 290.

395. VIII. THAT THE SPHERE OF INNOCENCE FLOWS INTO INFANTS, AND THROUGH THEM

INTO THE PARENTS, AND AFFECTS THEM. That infants are innocences, is a known thing; but that their innocence flows in from the Lord, is not known; it flows in from the Lord, because he is innocence itself, as was just now said above; neither can any thing flow in, inasmuch as it cannot be given, except from its first principle, which is it itself. But what the nature and quality of the innocence of infancy is, which affects parents, shall be briefly shewn; it shines forth from their face, from some of their gestures, and from their first speech, and affects: they have innocence, because they do not think from an interior principle, for they do not as yet know what is good and evil, and what is true and false, as the ground of their thoughts; in consequence hereof they have not a prudence originating in propriety, nor any purpose grounded in a deliberate principle; of course they regard no evil as an end; they are void of propriety acquired from self-love and the love of the world; they do not attribute any thing to themselves; they refer to their parents whatsoever they receive; content with the trifles which are given them as presents, they have no solicitude about food and raiment, nor any about futurity; they do not look to the world, and immerse themselves thereby in the desire of many things; they love their parents, their nurses, and their infant companions, with whom they play in innocence;

they suffer themselves to be guided, they hearken and obey : this is the innocence of infancy, which is the cause of the love called *storge*.

396. IX. THAT IT FLOWS ALSO INTO THE SOULS OF THE PARENTS, AND CONJOINS ITSELF WITH THE SAME SPHERE [AS OPERATIVE] WITH THE INFANTS, AND THAT IT IS PRINCIPALLY INSINUATED BY THE TOUCH. The Lord's innocence flows into the angels of the third heaven, where all are in the innocence of wisdom, and passes through the inferior heavens, but only through the innocences of the angels therein, and thus immediately and mediately flows into infants ; these are scarce any thing else than as graven forms, but still receptible of life from the Lord through the heavens. Yet, unless the parents also received that influx in their souls, and in the inmost principles of their minds, they would in vain be affected by the innocence of the infants ; there must needs be somewhat adequate and homogeneous in another, whereby communication may be effected, and which may cause reception, affection, and thence conjunction, otherwise it would be like soft seed falling upon a stone, or as a lamb exposed to a wolf. From this ground then it is, that innocence flowing into the souls of the parents, conjoins itself with the innocence of the infants. That this conjunction is effected by the mediation of the bodily senses, but especially by the touch, with the parents, experience may evince ; as that the

sight is intimately delighted by the view of them, the hearing by their speech, the smelling by their odour. That communication and consequent conjunction of innocences is principally effected by the touch, it is evidently seen from the satisfaction of carrying them in the arms, from fondling and kissing them, especially in the case of mothers, who are delighted in laying their mouth and face upon their bosoms, and with the touch of the palms of their hands, at the same time and in the same place; in general, with the sucking of the breasts, and the giving milk; moreover, with the stroking their naked body, and unwearied pains they take in swaddling and cleaning them on their knees. That the communications of love and its delights between conjugal partners are effected by the sense of the touch, hath been occasionally proved above; the reasons why communications of the mind are also effected by the same sense is, because the hands are the ultimate principles of man (*homo*), and his first principles are together in the ultimate, whereby also all things of the body and all things of the mind are kept together in an inseparable connection; hence it is, that Jesus touched infants, Matt. xvii. 6. Mark x. 13, 16; and that he healed the sick by the touch; and that they were healed who touched him; hence also it is, that inaugurations into the priesthood are at this day effected by the laying on of hands. From these considerations it is manifest, that the inno-

cence of parents and the innocence of infants meet each other by the touch, especially of the hands, and thereby they join themselves together as by kisses.

397. That innocence produces similar effects with beasts and birds as with men, and by contact also, is a known thing; the reason is, because all that proceeds from the Lord, in an instant pervades the universe, as may be seen above, n. 388 to 390; and inasmuch as it proceeds by degrees, and by continual mediations, therefore it passes not only to animals, but also further to vegetables and minerals, see n. 389; it also passes into the earth itself, which is the mother of all vegetables and minerals; for the earth in the spring season, is in a prepared state for the reception of seeds, as it were, in the womb; and when it receives them, it, as it were, conceives, cherishes them, bears, excludes, suckles, nourishes, clothes, educates, guards, and as it were loves the offspring derived from them, and so forth. Since the sphere of procreation proceeds thus far, how much more must it proceed to animals of every kind, even to worms! That as the earth is the common mother of vegetables, so there is also a common mother of bees in every hive, is a known fact, confirmed by observation.

398. X. THAT IN THE DEGREE IN WHICH INNOCENCE RECEDES WITH INFANTS, AFFECTION AND CONJUNCTION ARE ALSO REMITTED,

AND THIS SUCCESSIVELY, EVEN TO SEPARATION. That the love of infants, or *storge*, recedes from parents according as innocence recedes from them, and that it recedes even to the separation of children from the house in the case of men, and to rejection from presence, and to a total forgetfulness of consanguinity, in the case of beasts and birds, is a known thing. From this circumstance, as from an established fact, it may further appear, that innocence flowing in on each side produces the love called *storge*.

399. XI. THAT A STATE OF RATIONAL INNOCENCE AND PEACE WITH PARENTS TOWARDS INFANTS IS GROUNDED IN THIS CIRCUMSTANCE, THAT THEY KNOW NOTHING AND HAVE NO ABILITY FROM THEMSELVES, BUT FROM OTHERS, ESPECIALLY FROM THE FATHER AND MOTHER; AND THAT THIS STATE SUCCESSIVELY RECEDES, IN PROPORTION AS THEY KNOW AND HAVE ABILITY FROM THEMSELVES, AND NOT FROM OTHERS. That the sphere of the love of infants is a sphere of protection and support of those, who cannot protect and support themselves, was shewn above in its proper article, n. 391; that this cause is only a rational cause with men, but not the very essential cause of that love prevailing with them, was also mentioned in the same article. The real original cause of that love is innocence from the Lord, which flows in whilst man (*homo*) is ignorant of it, and produces the above rational cause; where-

fore as the first cause causes recession from that love, so also doth this second cause at the same time ; or what is the same thing, as the communication of innocence recedes, so persuading reason also accompanies it ; but this is the case only with man (*homo*), to the intent that he may act what he acts from a principle of freedom according to reason, and from this latter, as from a rational and at the same time a moral law, may support his adult offspring according to the requirements of necessity and usefulness ; this second cause does not influence animals void of reason, they being affected only by the prior cause, which to them is instinct.

400. XII. THAT THE SPHERE OF THE LOVE OF PROCREATING ADVANCES IN ORDER FROM THE END THROUGH CAUSES INTO EFFECTS, AND MAKES PERIODS, WHEREBY CREATION IS PRESERVED IN THE STATE FORESEEN AND PROVIDED FOR. All operations in the universe have a progression from ends through causes into effects ; these three things are in themselves individual, although in idea they appear as divided ; but still the end, unless the intended effect is seen together with it, is not any thing, nor doth neither become any thing, unless the cause supports, contrives, and conjoins. Such a progression is inscribed on every man (*homo*) in general, and in every particular, altogether as will, understanding and action, all end in regard to man appertaining to the will, all cause to the

understanding, and all effect to the action ; in like manner all end appertains to love, all cause by which the end is effected, appertains to wisdom, and all effect thence derived to use ; the reason is, because the receptacle of love is the will, and the receptacle of wisdom is the understanding, and the receptacle of use is action ; since therefore operations in general and in particular with man make progression from the will through the understanding into act, so also do they make progression from love through wisdom into use ; but by wisdom is here meant all that which is of judgment and of thought ; that these three things are one in the effect, it is evident ; that they also make one in ideas before the effect, it is perceived from this consideration, that determination only intercedes ; for in the mind the end goes forth from the will, and produces to itself a cause in the understanding, and presents to itself an intention, and intention is as an act before determination ; hence it is, that intention is accepted as an act by a wise man, and also by the Lord. What rational person cannot see, or whilst he hears, acknowledge, that the above three principles flow forth from some first cause, and that that cause is, that from the Lord the creator and conservator of the universe there continually proceed love, wisdom, and use, and these three as one ? Tell, if you can, in what other source they originate.

401. A similar progression from end through

cause into effect belongs also to the sphere of procreating and of protecting the things procreated; the end in this case is the will or love of procreating; the middle cause by which the end is effected, and into which it infuses itself, is conjugal love; the progressive series of efficient causes is the loving, conception, gestation of the embryo or foetus to be procreated; and the effect is the foetus itself procreated. But although, end, cause, and effect have successive progression as three things, still in the love of procreating, and inwardly in singular the causes, and in the effect itself, they make one; they are efficient causes only, which make progression through times, because in nature, whilst the end, or will, or love, remains continually the same: for ends make progression in nature through times without time, but they cannot come forth and manifest themselves until the effect or use exists and becomes a subject; before this, the love could love only the progression, but could not secure and fix itself. That there are periods of such progressions, and that thereby creation is preserved in the state foreseen and provided for, is a known thing. But the series of the love of infants from its greatest to its least, thus to the boundary in which it subsists or ceases, is retrograde, inasmuch as it is according to the decrease of innocence in the subject, and also by reason of the periods.

402. XIII. THAT THE LOVE OF INFANTS

DESCENDS AND DOTH NOT ASCEND; that is, that it descends from generation to generation, or from sons and daughters to grand-sons and grand-daughters, and doth not ascend from these to fathers and mothers of families, is a known thing; the cause of its increment in descent is the love of fructifying, or of producing uses, and in respect to the human race, is the love of multiplying it; but this derives its origin solely from the Lord, in that he, in the multiplication of the human race, hath respect to the conservation of creation, and as the ultimate end thereof to the angelic heaven, which is solely from the human race; and whereas the angelic heaven is the end of ends, and thence the love of loves with the Lord, therefore there is implanted in the souls of men, not only the love of procreating, but also of loving the things procreated in successions; hence also it is, that this love is given only with man (*homo*), and not with any beast and bird. That this love with man descends increasing, is in consequence of the glory of honour, which in like manner increases with him according to amplifications; that the love of honour and glory receives into itself the love of infants flowing in from the Lord, and makes this as it were its own, will be seen in article XVI. following.

403. XIV. THAT WIVES HAVE ONE STATE OF LOVE BEFORE CONCEPTION, AND ANOTHER STATE AFTER IT, EVEN TO THE BIRTH. This is adduced

to the end, that it may be known, that the love of procreating, and the consequent love of what is procreated, is implanted in conjugal love with women, and that those two loves are divided with her, whilst the end, which is the love of procreating, begins its progression. That on this occasion the love called *storge* is transferred from the wife to the husband, and also that on this occasion the love of procreating, which with a woman makes one with her conjugal love, as was said, is not alike, is evident from several tokens.

404. XV. THAT CONJUGIAL LOVE IS CONJOINED WITH THE LOVE OF INFANTS WITH PARENTS BY SPIRITUAL CAUSES, AND THENCE BY NATURAL. The spiritual causes are, that the human race may be multiplied, and from this the angelic heaven enlarged, and that thereby such may be born as will become angels, serving the Lord to promote uses in heaven, and by consociation with men also in the earths; for every man (*homo*) hath angels associated to him from the Lord, and such is his conjunction with them, that if they were taken away, he would instantly fall to pieces. The natural causes of the conjunction of those two loves are, to effect the birth of those who may promote uses in human societies, and may be incorporated therein as members. That these latter are natural causes, and the former spiritual, of the love of infants and of conjugal love, even conjugal partners themselves think and

sometimes declare, saying, that they have enriched heaven with as many angels as they have had descendants, and that they have furnished society with as many ministers as they have had children.

405. XVI. THAT THE LOVE OF INFANTS AND OF CHILDREN DIFFERS WITH SPIRITUAL CONJUGIAL PARTNERS FROM WHAT IT IS WITH NATURAL. With spiritual conjugal partners the love of infants, as to appearance, is like the love of infants with natural conjugal partners, but it is more inward, and thence more tender, because that love exists from innocence, and from nearer reception of innocence, and thereby more present perception of it in man's self, for the spiritual are so far spiritual, as they partake of innocence. But spiritual fathers and mothers, after that they have sipped the sweet of innocence with their infants, love their children altogether otherwise than natural fathers and mothers; the spiritual love their children from their spiritual intelligence and moral life, thus they love them from the fear of God and actual piety, or piety of life, and at the same time from affection and application to uses serviceable to society, consequently from the virtues and good morals in which they are principled; from the love of these things they are principally led to provide for, and administer to, the necessities of their children; wherefore if they do not observe such things in them, they alienate their minds from

them, and do nothing for them but so far as they think themselves bound in duty.

With natural fathers and mothers the love of infants is indeed grounded also in innocence, but when the innocence is received by them, it is entwined around their own proper love, and consequently they love their infants from the latter, and at the same time from the former, kissing, embracing, dandling, hugging them to their bosoms, and above all measure fawning and flattering them, regarding them as one heart and one soul with themselves; and afterwards, when they have passed the state of infancy even to boyhood and beyond it, in which latter state innocence no longer operates, they love them not from any fear of God and actual piety, or piety of life, nor from any rational and moral intelligence appertaining to them, neither do they look, except very slightly, and scarce at all, to their internal affections, and thence to their virtues and good morals, but only to external things, which they favour and indulge; to these external things they adjoin, affix, and ad-glew their love; hence also they close their eyes to their vices, excusing and favouring them: the reason is, because with such parents the love of their offspring is also the love of themselves, and this latter love adheres to the subject outwardly, and doth not enter into it, as self doth not enter into itself.

406. The quality of the love of infants and of

the love of children, as prevailing with the spiritual and with the natural, is evidently discerned from them after death; for most fathers, when they come into another life, recollect their children who have died before them, and they are also presented to and mutually acknowledge each other. Spiritual fathers only look at them, and inquire in what state they are, and rejoice if it is well with them, and grieve if it is ill; and after some discourse together, instruction and admonition concerning moral celestial life, they separate themselves from them, and before separation teach them, that they are no longer to be remembered as fathers, because the Lord is the alone Father to all in heaven, according to his words, Matt. xxiii. 9; and that they in no wise remember them as children. But in the case of natural fathers, when they first observe themselves living after death, and recal to their memory their children who have died before them, and also when, agreeable to their wishes, they are presented to each other, instantly, they are conjoined, and cohere as bundles of rods tied close together; and in this case the father is continually delighted with beholding and conversing with them. If the father is told, that some of those his children are satans, and that they have done injuries to the good, he nevertheless keeps them together in a globe around him, or in a company before him; if he himself sees that they are the occasion of

hurt, and do mischief, he still pays no attention to those things, nor doth he separate any of them from association with himself; wherefore to prevent the continuance of such a mischievous company, they are of necessity committed together to hell, and there the father before the children is shut up in confinement, and the children are separated, and each is removed to the place of his life.

407. To the above I shall adjoin this wonderful relation, that in the spiritual world I have seen fathers, who from hatred, and as it were rage, had looked at infants presented before their eyes, and with a mind so savage, that if they had been able, they would have murdered them; but as soon as it was hinted to them, though without truth, that they were their own infants, their rage and savageness instantly subsided, and they loved them to excess. This love and hatred prevail together in those, who in the world had been inwardly deceitful, and had set their minds in enmity against the Lord.

408. XVII. THAT WITH THE SPIRITUAL THAT LOVE IS FROM AN INTERIOR OR PRIOR PRINCIPLE, BUT WITH THE NATURAL FROM AN EXTERIOR OR POSTERIOR PRINCIPLE. To think and to conclude from an interior and prior principle, is to think and conclude from ends and causes to effects, but to think and conclude from an exterior or posterior principle, is to think and conclude from effects to causes and ends; this latter pro-

gression is contrary to order, but the former is according to order; for to think and conclude from ends and causes, is to think and conclude from goods and truths, viewed in a superior region of the mind, to effects in an inferior region; real human rationality from creation is of this quality: but to think and conclude from effects, is to think and conclude from an inferior region of the mind, where the sensual things of the body reside with their appearances and fallacies, to guess at causes and effects, which in itself is nothing else than to confirm falsities and concupiscences, and to see and believe them after confirmation to be truths of wisdom, and goodnesses of the love of wisdom. The case is similar in regard to the love of infants and children as prevailing with the spiritual and the natural; the spiritual love them from a prior principle, thus according to order; but the natural love them from a posterior principle, thus contrary to order. These observations are adduced only for the confirmation of the preceding article.

409. XVIII. THAT IN CONSEQUENCE HEREOF THAT LOVE PREVAILS WITH CONJUGIAL PARTNERS WHO MUTUALLY LOVE EACH OTHER, AND ALSO WITH CONJUGIAL PARTNERS WHO DO NOT AT ALL LOVE EACH OTHER; consequently it prevails with the natural alike as with the spiritual; but the latter are influenced by conjugal love, whereas the former are influenced by no such love but what is apparent and pretended. The reason why the

love of infants and conjugal love still act in unity, is, because conjugal love is implanted in every woman from creation, and together with it the love of procreating, which is determined to and hath its conflux into the procreated offspring, and from the women is communicated to the men, as was said above. Hence it is, that in houses, in which no conjugal love prevails between man and wife, it nevertheless appertains to the wife, and by it some external conjunction is effected with the man. From this same ground it is, that even harlots love their offspring; for that which is implanted in souls from creation, and hath respect to propagation, is indelible, and not to be extirpated.

410. XIX. THAT THE LOVE OF INFANTS REMAINS AFTER DEATH, ESPECIALLY WITH WOMEN. Infants, as soon as they are raised up, which is effected immediately after their decease, are elevated into heaven, and are delivered up to angels, who are of the female sex, and who in the life of the body in the world loved infants, and at the same time feared God; these, inasmuch as they had loved all infants with maternal tenderness, receive them as their own, and the infants in this case, as from a principle implanted, love them as their mothers; as many infants are consigned to them, as they desire from a spiritual *storge*. The heaven, in which infants are, appears in front in the region of the forehead, in a line, or radius,

in which the angels look directly at the Lord ; the situation of that heaven is such, because all infants are educated under the immediate auspices of the Lord ; there is an influx also into this heaven from the heaven of innocence, which is the third heaven. When they have passed through this first period of their life, they are transferred to another heaven, where they are instructed.

411. XX. THAT INFANTS ARE EDUCATED UNDER THE LORD'S AUSPICES BY SUCH WOMEN, AND GROW IN STATURE AND INTELLIGENCE AS IN THE WORLD. Infants in heaven are educated in the following manner : they learn to speak from the female angel who has the charge of their education ; their first speech is merely the sound of affection, in which however there is somewhat initial of thought, whereby the human principle in the sound is distinguished from the sound of an animal ; this speech by degrees becomes more distinct, as ideas derived from affection enter the thought ; all their affections, which also have growth, proceed from innocence. At first, such things are insinuated into them as appear before their eyes, and are delightful ; and whereas these things are from a spiritual origin, the things of heaven flow into them at the same time, whereby the interiors of their minds are opened. Afterwards the infants, as they are perfected in intelligence, so they grow in stature, and viewed in this respect, they appear also more adult ; the reason is, be-

cause intelligence and wisdom is essential spiritual nourishment, therefore those things which nourish their minds, nourish also their bodies. But infants in heaven do not grow up beyond their first age, (*ppp*) and there they stop, and remain therein to eternity. And when they are in that age, they are given to marriage, which is provided of the Lord, and is celebrated in the heaven where the youth is, who presently follows the wife into her heaven, or into her house, if they are in the same society. That I might know of a certainty that infants grow in stature, and arrive at maturity as they grow in intelligence, it was given me to speak with some whilst they were infants, and afterwards with them when they were grown up, and they appeared as full grown youths, in a stature like to that of young men full grown in the world.

412. Infants are instructed, especially by representatives adequate and conformable to their genius, the beauty whereof, and fulness of interior wisdom can scarce be credited in the world. It is allowable to adduce here two representations, from which a conclusion may be formed in regard to the rest. On a time they represented the Lord ascending from the sepulchre, and at the same time the union of his human [principle] with the

(*ppp*) By the *first age* is here meant the age of youth.

divine: at first they represented the idea of a sepulchre, but not at the same time the idea of the Lord, except so remotely, that it was scarce perceived that it was the Lord, unless as it were from afar, by reason that in the idea of a sepulchre there is somewhat funeral, which they thereby removed. Afterwards they cautiously admitted into the sepulchre somewhat atmospherical, appearing nevertheless as an attenuated watery principle, whereby they signified, and this also by a suitable degree of remoteness, spiritual life in baptism. I afterwards saw represented by them the Lord's descent to those who were bound, and his ascent with them into heaven; and in order to accommodate the representation to their infant minds, they let down small cords scarcely discernible, exceedingly soft and tender, to aid the Lord in the ascent, being always influenced by a holy fear, lest any thing in the representation should touch any principle but what was under celestial influence. Not to mention other representations, whereby infants are introduced into the knowledges of truth and the affections of good, as by sports adapted to their capacities. To these and similar things infants are led of the Lord by innocence passing through the third heaven, and thus spiritual things are insinuated into their affections, and thence into their tender thoughts, so that they know no other than that they do and think such things from themselves, whereby their understanding is initiated.

413. XXI. THAT IT IS THERE PROVIDED OF THE LORD, THAT WITH THOSE INFANTS THE INNOCENCE OF INFANCY BECOMES THE INNOCENCE OF WISDOM. Many may conjecture, that infants remain infants, and become angels, immediately after death; but intelligence and wisdom makes an angel; wherefore so long as infants have not intelligence and wisdom, they are indeed associated with angels, yet they are not angels, but then first become so, when they are made intelligent and wise. Infants therefore are led from the innocence of infancy to the innocence of wisdom, that is, from external innocence to internal innocence; this latter innocence is the end of all their instruction and progression; wherefore when they come to the innocence of wisdom, the innocence of infancy is adjoined to them, which in the mean time had served them as a plane. I saw represented what is the quality of the innocence of infancy, by somewhat of wood almost void of life, which is vivified in proportion as the knowledges of truth, and the affections of good are imbibed; and afterwards it was represented what is the quality of the innocence of wisdom, by an infant alive and naked; the angels of the third heaven, who are in a state of innocence from the Lord above other angels, appear as naked infants before the eyes of spirits who are beneath the heavens, and whereas they excel all others in wisdom, they are also alive; the reason is, because innocence cor-

responds to infancy, and also to nakedness; wherefore it is said of Adam and his wife, when they were in a state of innocence, that they were naked and were not ashamed, but that when they had lost their state of innocence, they were ashamed of their nakedness and hid themselves, Gen. ii. 25. Chap. iii. 7, 10, 11. In a word, the wiser the angels are, the more innocent they are. The quality of the innocence of wisdom may in some measure be seen from the innocence of infancy above described, n. 395, if only instead of parents the Lord be assumed as a Father, by whom they are led, and to whom they ascribe whatsoever they have received.

414. On the subject of innocence I have had various discourse with the angels, and they have said, that innocence is the esse of every good, and that good is only so far good as innocence is in it; and whereas wisdom is of life, and thence of good, that wisdom is only so far wisdom as it partakes of innocence; the like is true of love, charity, and faith; and that hence it is that no one can enter heaven unless he hath innocence; and that this is meant by these words of the Lord, "*Suffer infants to come to me, and forbid them not, for of such is the kingdom of the heavens: verily I say unto you, whosoever shall not receive the kingdom of the heavens as an infant, he shall not enter therein,*" Mark x. 14, 15. Luke xviii. 16, 17. By infants in this passage, as also in other parts of

the Word, are meant those who are in innocence. The reason why good is good, so far as innocence is in it, is, because all good is from the Lord, and innocence is to be led of the Lord.

415. To the above I shall subjoin this MEMORABLE RELATION. One morning, as I awoke out of sleep, the light beginning to dawn, and being very serene, whilst I was meditating and not yet broad awake, I saw through the window as it were a flash of lightning, and presently I heard as it were a clap of thunder; and whilst I was wondering whence this could be, I heard from heaven words to this effect, There are some not far from thee, who are reasoning sharply concerning God and concerning nature; the vibration of light like lightning, and the clapping of the air like thunder, are correspondencies and consequent appearances of the conflict and collision of arguments, on one side in favour of God, and on the other in favour of nature; the cause of this spiritual combat was as follows; there were some satans in hell, who expressed a wish that they might be allowed to discourse with the angels of light, for, said they, we will clearly and fully demonstrate, that what they call God, the creator of all things, is nothing but nature; and thus that God is a mere unmeaning expression, unless nature be meant by it. And whereas those satans believed this with

all their heart and with all their soul, and also were desirous to discourse with the angels of heaven, it was granted them to ascend out of the mire and darkness of hell, and to discourse with two angels at that time descending from heaven; they were in the world of spirits, which is in the midst between heaven and hell. The satans, on seeing the angels there, ran to them with all speed, and cried out with a furious voice, Are ye the angels of heaven, with whom we are allowed to engage in debate, concerning God and nature? Ye are called wise because ye acknowledge a God, but alas! how simple ye are! Who sees God? who understands what God is? who conceives that God governs, and can govern the universe, with all and singular things appertaining thereto? and who but the vulgar and common herd of mankind acknowledges what he doth not see and understand? What is more obvious, than that nature is all in all? Is it not nature alone which we see with our eyes, hear with our ears, smell with our nostrils, taste with our tongues, and touch and feel with our hands and bodies? And are not our bodily senses the only evidences of truth? Who would not swear from them that it is so? Are not your heads in nature, and is there any influx into the thoughts of your heads but from nature? Take away nature, and are ye able to think at all? Not to mention several other considerations of a like kind. On hearing these words, the angels replied,

Ye speak in this manner because ye are merely sensual; all in the hells have the ideas of their thoughts immersed in the bodily senses, neither are they able to elevate their minds above them, wherefore we forgive you; the life of evil and the consequent belief of what is false hath closed the interiors of your minds, so that ye are incapable of any elevation above the things of sense, except in a state removed from evils of life, and from false principles of faith; for a satan, alike with an angel, can understand truth when he hears it, but he doth not retain it, because evil obliterates truth, and induces what is false: but we perceive that ye are now in a state of removal from evil, and thus that ye can understand the truth which we speak, wherefore attend to what we shall say; and they proceeded thus: Ye have been in the natural world, and have departed thence, and are now in the spiritual world; have ye known any thing till now concerning a life after death? Have ye not till now denied such a life, and degraded yourselves to the beasts? Have ye known any thing heretofore concerning heaven and hell, or any thing concerning the light and heat of this world? or of this circumstance, that ye are no longer within the sphere of nature, but above it, inasmuch as this world, and all things appertaining to it are spiritual, and spiritual things are above natural, so that not the least of nature can flow into this world? But ye, in consequence of believing nature to be a

god, or a goddess, believe also the light and heat of this world to be the light and heat of the natural world, when yet it is not so in the least ; for natural light here is darkness, and natural heat here is cold. Have ye known any thing concerning the sun of this world, from which our light and our heat proceed ? Have ye known that this sun is pure love, and that the sun of the natural world is pure fire ; and that the sun of the world, which is pure fire, is that from which nature exists and subsists ; and that the sun of heaven, which is pure love, is that from which life itself, which is love with wisdom, exists and subsists ; and thus that nature, which ye make a god, or a goddess, is absolutely dead ? Ye are able, under the care of a proper guard, to ascend with us into heaven, and we also, under like protection, can descend with you into hell ; and in heaven ye will see magnificent and splendid objects, but in hell such as are filthy and unclean ; the ground of the difference is, because all in the heavens worship God, and all in the hells worship nature ; and the magnificent and splendid objects in the heavens are correspondences of the affections of good and truth, and the filthy and unclean objects in the hells, are correspondences of the lusts of what is evil and false ; judge now from these circumstances whether God or nature be all in all. To this the satans replied, In the state wherein we now are, we can conclude, from what we have heard, that there is a God : but when the

delight of evil seizes our minds, we see nothing but nature. These two angels and two satans stood to the right, at no great distance from me, wherefore I saw and heard them; and lo! I saw about them many spirits who had been celebrated in the natural world for their erudition; and I was surprised to observe, that those great scholars at one time stood near the angels, and at another near the satans, and that they favoured the sentiments of those near whom they stood; and it was given me to understand, that the changes of their situation were changes of the state of their minds, which sometimes favoured one side, and sometimes the other, for they are *vertumni*. (*qqq*). Moreover, the angels said, We will tell thee a mystery; on our looking down upon earth, and examining those who were celebrated for erudition, and who from their own judgment have thought concerning God and concerning nature, we have found six hundred out of a thousand favourers of nature, and the rest favourers of God; and that these latter were favourers of God, in consequence of having maintained frequently in their discourse, not from any conviction of their understandings, but only from hear-say, that nature is from God; for frequent discourse from the memory and recol-

(*qqq*) The ancients designed by the name *vertumni* all such persons as sided with any party, or expressed for or against any matter, just as suited their inclination at the time.

lection, and not at the same time from thought and intelligence, induces a species of faith. After this, the satans were intrusted to a guard, and ascended with the two angels into heaven, and saw the magnificent and splendid objects contained therein; and being on this occasion in illustration from the light of heaven, they acknowledged the being of a God, and that nature was created to be subservient to the life which is in God and from God; and that nature in itself is dead, and that consequently it acts nothing of itself, but is acted upon by life. Having seen and perceived these things they descended, and as they descended the love of evil returned, and closed their understanding above, and opened it beneath, and on this occasion there appeared above it as it were a veil sending forth lightning from infernal fire; and instantly, when they touched the earth with their feet, the ground clove asunder beneath them, and they relapsed to their associates.

416. After these things those two angels, seeing me near, said to the by-standers concerning me, We know that this man hath written concerning God and concerning nature, let us hear what he hath written; and they came to me, and intreated that what had been written concerning God and concerning nature might be read before them, and I read as follows. They who believe a divine operation in singular the things of nature, may confirm themselves in favour of a divine [principle or being].

from many things which they see in nature, equally, yea more, than they who confirm themselves in favour of nature: for they who confirm themselves in favour of a divine [principle or being], attend to the wonderful things which are conspicuous in the productions both of vegetables and animals. In the PRODUCTIONS OF VEGETABLES, that from a small seed sown in the earth there is emitted a root, by the root a stem, and successively buds, leaves, flowers, fruits, even to new seeds, altogether as if the seed was acquainted with the order of succession, or the process, whereby it was to renew itself. What rational person can conceive, that the sun, which is pure fire, is acquainted with this; or that it can endue its heat and light with a power to effect such things; and further, that it can form wonderful things therein, and intend use? When a man (*homo*) of elevated reason sees and considers such things, he cannot think otherwise than that they are from him who hath infinite wisdom, consequently from God. They who acknowledge a divine [principle or being], also see and think so; but they who do not acknowledge, do not see and think so, because they are not willing, and thereby they let down their rational principle into the sensual, which derives all its ideas from the luminous principle in which the bodily senses are, and confirms their fallacies, urging, Do not you see the sun operating these things by its heat and light? What is that

which you do not see? Is it any thing? They who confirm themselves in favour of a divine [principle or being], attend to the wonderful things which are conspicuous in the PRODUCTIONS OF ANIMALS; to mention only what is conspicuous in eggs, that there lieth concealed in them a chick in its seed, or first principles of existence, with every thing requisite even to the hatching, and likewise to every part of its progress after hatching, until it becomes a bird, or winged animal, in the form of its parent stock: a further attention to the nature and quality of the form must needs beget astonishment in the contemplative mind; to observe in the least as well as in the largest kinds, yea, in the invisible as in the visible, that is, in small insects as in fowls or great beasts, how they are all endowed with organs of sense, such as seeing, smelling, tasting, touching; and also with organs of motion, such as muscles, for they fly and walk; and likewise with viscera around the heart and lungs, which are actuated by the brains; that vile insects enjoy all these parts of organization, is known from their anatomy as described by some writers, especially by SWAMMERDAM in his Books of Nature. They who ascribe all things to nature, see indeed such things, but they think only that they are so, and say that nature produces them; and this they say in consequence of having averted their minds from thinking about a divine [principle or being]; and they who have so averted their minds, whilst

they see the wonderful things in nature, cannot think rationally, and still less are they capable of thinking spiritually, but they think sensually and materially, and in this case they think in nature from nature, and not above nature, in like manner as they do who are in hell, differing from beasts only in this respect, that they have rational powers, that is, are capable of understanding, and thereby of thinking otherwise, if they are willing. They who have averted themselves from thinking about a divine [principle or being], when they see the wonderful things in nature, and thereby become sensual, do not consider, that the sight of the eye is so gross that it sees several small insects as one confused mass, when yet each of them is organized to feel, and to move itself, consequently is endowed with fibres and vessels, also with a little heart, pulmonary pipes, small viscera, and brains; and that the contexture of these parts consists of the purest principles in nature, and corresponds to some life, by virtue whereof their most minute parts are distinctly acted upon. Since the sight of the eye is so gross, that several of such insects, with the innumerable things in each, appear to it as a small mass of confusion, and yet they who are sensual, think and judge from that sight, it is evident how gross their minds are become, and consequently in what thick darkness they are concerning spiritual things.

417. Every one, if he be willing, may confirm

himself in favour of a divine [principle or being] from the visible things in nature; and he also doth so confirm himself, who thinks of God from the principle of life; whilst, for instance, he observes the fowls of heaven, how each species of them knows its proper food, and where it is to be found; how they can distinguish those of their kind by the sound they utter, and by their external appearance; how also, amongst other kinds, they can tell which are their friends and which their foes; how they pair together, copulate, build their nests with art, lay therein their eggs, hatch them, know the time of hatching, and at its accomplishment help their young out of the shell, love them most tenderly, cherish them under their wings, feed and nourish them, until they are able to provide for themselves, and to do the like, and to procreate a family, in order to perpetuate their kind. Every one, who is willing to think of a divine influx through the spiritual world into the natural, may discern it in these instances, and may also, if he will, say in his heart, Such sciences cannot flow into those animals from the sun by the rays of its light; for the sun, from which nature derives its birth and its essence, is pure fire, and consequently the rays of its light are altogether dead; and thus they may conclude, that such effects are derived from an influx of divine wisdom into the ultimates of nature.

418. Every one may confirm himself in favour

of a divine [principle or being] from what is visible in nature, whilst he observes worms, which, from a delight grounded in a certain desire, affect and aspire after a change of their earthly state into a state analogous to a heavenly state, and for this purpose creep into holes, and cast themselves as it were into a womb that they may be born again, and there become chrysallisses, aurelias, nymphs, and at length butterflies; and when they have suffered this metamorphosis, and, according to their species are clad with beautiful wings, they fly forth into the air as into their heaven, and there indulge in all festive sports, pair together, lay their eggs, and provide for themselves a posterity; and on this occasion they nourish themselves with a pleasant and sweet food extracted from flowers. Who doth not see, if he confirms himself in favour of a divine [principle or being] from what is visible in nature, some image of the earthly state of man in these animals whilst they are worms, and an image of his heavenly state in the same animals when they become butterflies? whereas they, who confirm themselves in favour of nature, see indeed such things, but inasmuch as they have rejected from their minds all thought of man's heavenly state, they call them mere instincts of nature.

419. Every one again may confirm himself in favour of a divine [principle or being] from what is visible in nature, whilst he attends to the dis-

coveries made respecting bees, how they have the art to gather wax and suck out honey from herbs and flowers, and to build cells like small houses, and to arrange them into the form of a city with streets, through which they come in and go out; and how they can smell out flowers and herbs at a distance, from which they may collect wax for their house, and honey for their food; and how, when laden with these treasures, they can trace their way back in a right direction to their hive; thus they provide for themselves food and habitation against the approaching winter, as if they were acquainted with and foresaw its coming; they also set over themselves a mistress as a queen, to be the parent of a future race, and for her they build as it were a palace in an elevated situation, and appoint guards around her, and when the time cometh that she should become a mother, she goeth from cell to cell and layeth her eggs, which her attendants cover with a sort of ointment to prevent their receiving injury from the air; hence ariseth a new generation, which, when it is old enough to provide in like manner for itself, is expelled from the house, and being expelled flies forth to seek a new habitation, not however till it has first collected itself into a swarm to prevent dissociation. About autumn also the useless drones are brought forth, and deprived of their wings, lest they should return and consume the provision, which they had taken no pains to collect; not to

mention many other circumstances; from which it may appear evident, that on account of the use which they afford to mankind, they have by influx from the spiritual world a form of government, such as prevails amongst men in the earths, yea, amongst angels in the heavens. What man of uncorrupted reason doth not see, that such instincts are not communicated to bees from the natural world? What hath the sun, in which nature originates, in common with a form of government which is emulous of and analogous to a heavenly form of government? From these and similar circumstances respecting brute animals, the confessor and worshipper of nature confirms himself in favour of nature, whilst the confessor and worshipper of God from the same circumstances confirms himself in favour of a divine [principle or being]; for the spiritual man sees spiritual things therein, and the natural man natural things, thus every one according to his quality. In regard to myself, such circumstances have been to me testimonies of an influx of what is spiritual into what is natural, or of an influx of the spiritual world into the natural world, thus of an influx from the divine wisdom of the Lord. Consider also, whether you can think analytically concerning any form of government, or concerning any civil law, or concerning any moral virtue, or concerning any spiritual truth, unless the divine [principle or being] flows in from his wisdom through the spiri-

tual world; for my own part, I ever did, and still feel it to be impossible; for I have perceptibly and sensibly observed such influx now for twenty-five years continually; wherefore I speak this from experience.

420. Can nature, let me ask, regard use as an end, and dispose uses into orders and forms? This is in the power of none but a wise being; and none but God, who hath infinite wisdom, can so order and form the universe; who else can foresee and provide for mankind all the things necessary for their food and clothing, producing them from the fruits of the earth and from animals? It is surely a wonderful consideration amongst many others, that those vile worms, which are called silk-worms, should supply with magnificent clothing all ranks of persons, from kings and queens, even to the lowest vassals; and that those vile worms, the bees, should supply wax to enlighten both our temples and palaces. These, with several other similar considerations, are standing proofs, that the Lord, by an operation from himself, through the spiritual world, effecteth whatsoever is done in nature.

421. It may be expedient here to add, that they have been seen in the spiritual world, who have confirmed themselves in favour of nature by what is visible in this world, so as to become atheists, and that their understanding in spiritual light appeared open beneath, but closed above, by reason

that with the thinking principle they looked downwards to the earth, and not upwards to heaven. The super-sensual principle, which is the lowest principle of the understanding, appeared as a veil, in some cases sparkling from infernal fire, in some black as soot, and in some pale and livid as a corpse. Let every one therefore beware of confirmations in favour of nature, and let him confirm himself in favour of a divine [principle or being], for which confirmation there is no want of materials.

422. Some indeed are to be excused in ascribing certain visible effects to nature, by reason that they have had no knowledge concerning the sun of the spiritual world, where the Lord is, and concerning influx thence; neither have they known any thing concerning that world and the state thereof, nor yet of its presence with man; and consequently they could think no other than that the spiritual principle was a more pure and natural principle; and thus that angels were in æther, or in the stars, and so concerning the devil, that he was either man's evil, or if he actually existed, was either in the air or in the deep; also that the souls of men after death were either in the inmost part of the earth, or in some place of confinement till the day of judgment; not to mention other like conceits, which sprung from ignorance of the spiritual world and of its sun. This is the reason why they are to be ex-

cused, who have believed, that the visible productions of nature are the effect of some principle implanted in her from creation; nevertheless they, who have made themselves atheists by confirmations in favour of nature, are not to be excused, because they might have confirmed themselves in favour of a divine [principle or being]; ignorance indeed excuses, but doth not take away the false principle which is confirmed, for this false principle coheres with evil, and evil with hell.

THE
PLEASURES OF INSANITY
CONCERNING
SCORTATORY LOVE.

Concerning the OPPOSITION *of* SCORTATORY
LOVE *and* CONJUGIAL LOVE.

423. AT this entrance upon our subject, it may be expedient first to disclose what is meant in this chapter by scortatory love. “By scortatory love
“is not meant fornicatory love, which precedes
“marriage, nor which is consequent to marriage
“after the death of a conjugal partner; neither
“is concubinage meant, which is engaged in from
“causes legitimate, just, and conscientious;
“neither are mild kinds of adultery meant, nor
“the grievous kinds, whereof man actually re-
“pents, for the latter become not opposite, and
“the former are not opposite to conjugal love.
“That they are not opposite, will be seen in the
“following pages, where each is treated of. But
“by scortatory love opposite to conjugal love is
“here meant the love of adultery, whilst it is

“such as not to be reputed as sin, nor as evil and
“dishonourable contrary to reason, but as allow-
“able with reason. This scortatory love not only
“makes conjugal love the same with itself, but
“also overthrows, destroys, and at length nause-
“ates it. The opposition of this love against con-
“jugal love is the subject treated of in this chap-
“ter. That no other love is treated of [as being
“in such opposition], may be evident from what
“follows concerning fornication, concubinage,
“and the various kinds of adultery.” But in order
that this opposition may be made manifest to the
rational sight, it may be expedient to demonstrate
it in the following series: I. *That it is not known
what is the quality of scortatory love unless it
be known what is the quality of conjugal love.* II.
That scortatory love is opposite to conjugal love.
III. *That scortatory love is opposite to conjugal
love, as the natural man viewed in himself is opposite
to the spiritual man.* IV. *That scortatory love is
opposite to conjugal love, as the connubial connec-
tion (connubium) of what is evil and false is oppo-
site to the marriage of good and truth.* V. *That
hence scortatory love is opposite to conjugal love,
as hell is opposite to heaven.* VI. *That the unclean
[principle] of hell is from scortatory love, and that
the clean [principle] of heaven is from conjugal
love.* VII. *In like manner the unclean [principle]
in the church, and the clean [principle] therein.*
VIII. *That scortatory love more and more makes*

man not a man (homo), and not a man (vir), and that conjugal love makes man more and more man (homo), and man (vir). IX. That there is a sphere of scortatory love, and a sphere of conjugal love. X. That the sphere of scortatory love ascends out of hell, and that the sphere of conjugal love descends from heaven. XI. That those two spheres mutually meet each other in each world, but that they do not conjoin themselves. XII. That between those two spheres there is an equilibrium, and that man is in it. XIII. That man is able to convert himself to whichsoever he pleases, but that so far as he converts himself to the one, so far he averts himself from the other. XIV. That each sphere brings with it delights. XV. That the delights of scortatory love commence from the flesh, and that they are of the flesh even in the spirit; but that the delights of conjugal love commence in the spirit, and that they are of the spirit even in the flesh. XVI. That the delights of scortatory love are pleasures of insanity, but that the delights of conjugal love are delights of wisdom. We proceed to an explication of each article.

424. I. THAT IT IS NOT KNOWN WHAT IS THE QUALITY OF SCORTATORY LOVE, UNLESS IT BE KNOWN WHAT IS THE QUALITY OF CONJUGIAL LOVE. By scortatory love is meant the love of adultery, which destroys conjugal love, as above, n. 423. That it is not known what is the quality of scortatory love, unless it be known what is the

quality of conjugal love, needs no demonstration, but only illustration by similitudes. As for example; who can know what is evil and false, unless he knows what is good and true? And who knows what is unchaste, dishonourable, unbecoming, and unbeautiful, unless he knows what is chaste, honourable, becoming, and beautiful? And who can discern the various kinds of insanity, but he who is wise, or who knows what wisdom is? Also, who can rightly perceive unharmonious and grating sounds, but he who is well versed in the doctrine and study of harmonious numbers? In like manner, who can clearly discern what is the quality of adultery, unless he hath first clearly discerned what is the quality of marriage? And who can make a just estimate of the filthiness of the pleasures of scortatory love, but he who hath first made a just estimate of the cleanness of conjugal love? Forasmuch now as I have completed the treatise on the delights of wisdom concerning conjugal love, by virtue of intelligence thence acquired, I am enabled to describe the pleasures respecting scortatory love.

425. II. THAT SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE. There is not any thing given in the universe, which hath not its opposite, and opposites are not relatives in regard to each other, but are contraries. The relation of relatives is what subsists between the greatest and the least of the same thing, whereas contraries arise from

an opposite principle in contrariety thereto, and these latter are relatives in regard to each other, in like manner as the former are in their regard one to another, wherefore also the relations themselves are opposites. That all and singular things have their opposites, is evident from light, heat, times of the world, affections, perceptions, sensations, and from several other things. The opposite of light is darkness; the opposite of heat is cold; the opposites of the times of the world are day and night, summer and winter; the opposites of affections are joys and mournings, also gladnesses and sadnesses; the opposites of perceptions are goods and evils, also truths and falses; and the opposites of sensations are things delightful and things undelightful. Hence in all evidence it may be concluded, that conjugal love hath its opposite: that this opposite is adultery, every one may see, if he be so disposed, from all the dictates of sound reason: tell, if you can, what else is its opposite. It is an additional evidence in favour of this position, that inasmuch as sound reason was enabled to see the truth of it by her own light, therefore she hath enacted laws, which are called laws of civil justice, in favour of marriages, and against adulteries. That the truth of this position may appear yet more manifest, it is allowed to relate what I have very often seen in the spiritual world: when they, who in the natural world have been adulterers from confirmed principle, perceive a sphere

of conjugal love flowing down from heaven, they instantly either flee away into caverns and hide themselves, or if they persist obstinately in contrariety to it, they wax angry with rage, and become like furies. The reason why they are so affected in such case is, because all things of the affections, whether delightful or undelightful, are perceived in that world, and on some occasions as clearly as an odour is perceived by the sense of smelling, for the inhabitants of that world have not a material body which absorbs such things. The reason why the opposition of scortatory love and conjugal love is unknown to many in the world, is owing to the delights of the flesh, which apparently emulate the delights of conjugal love in the extreme [parts or principles], and they who are in delights only, do not know any thing respecting that opposition ; and I can venture to say, that should you assert, that every thing hath its opposite, and should conclude that conjugal love also hath its opposite, adulterers will reply, that that love hath not an opposite, because scortatory love in no sense discriminates itself from it ; from which circumstance it is further manifest, that he who doth not know what is the quality of conjugal love, doth not know what is the quality of scortatory love ; and moreover, that from scortatory love it is not known what is the quality of conjugal love, but from conjugal love it is known what is the quality of scortatory

love. No one knows good from evil, but evil from good ; for evil is in darkness, but good is in light.

426. III. THAT SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE, AS THE NATURAL MAN VIEWED IN HIMSELF IS OPPOSITE TO THE SPIRITUAL MAN. That the natural man and the spiritual are opposite to each other, so that the one doth not will what the other willeth, yea, that they are at strife together, is a thing known in the church, but still it hath not heretofore been explained. It shall be shewn therefore what is the ground of discrimination between the spiritual man and the natural, and what excites the latter against the former. The natural man is that into which every one is first introduced as he grows up, which is effected by sciences and knowledges, and by rational principles of the understanding ; but the spiritual man is that into which he is introduced by the love of doing uses, which love is also called charity ; wherefore so far as any one is in charity, so far he is spiritual, but so far as he is not in charity, so far he is natural, even supposing him to be ever so quick-sighted in genius, and wise in judgment. That this latter man, which is called the natural man, separate from the spiritual, notwithstanding all his elevation into the light of reason, still gives himself without restraint to the government of his lusts, and operates therein, is manifest from his genius alone, in that he is void

of charity, and whosoever is void of charity, is loose to all the lasciviousness of scortatory love; wherefore, when he is told, that this libidinous love is opposite to chaste conjugal love, and is asked to consult his rational lumen (*lumen suum rationale*), (*rrr*) he still doth not consult it except in conjunction with the delight of evil implanted from nativity in the natural man, in consequence whereof he concludes, that his reason doth not see any thing contrary to the sweet sensitive allurements of the body; and when he hath confirmed himself in those allurements, his reason is in amazement at all those sweets which are predicated of conjugal love; yea, as was said above, he fights against them, and conquers, and like a conqueror after the enemy's overthrow, he destroys the camp of conjugal love appertaining to himself, from its outermost to its innermost [parts or principles]. These things are done by the natural man from the impulse of his scortatory love. We mention these circumstances, in order that it may

(*rrr*) It is to be observed, that the author constantly distinguishes between *light in its principles*, and *light in its derivatives*: the first he expresses by the Latin term *lux*, and the second by the Latin term *lumen*. Grounded in this distinction, is that which he makes between *illustration* and *illumination*, illustration having more immediate reference to light existing and operating in its principles, as illumination relates more immediately to light existing and operating in its derivatives. We are under the necessity here of adopting the Latin term *lumen*, there being none in the English language which can so well express the author's idea.

be known what is the true cause and ground of the opposition of those two loves; for, as hath been abundantly shewn above, conjugal love viewed in itself is spiritual love, and scortatory love viewed in itself is natural love.

427. IV. THAT SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE, AS THE CONNUBIAL CONNECTION (*connubium*) OF WHAT IS EVIL AND FALSE IS OPPOSITE TO THE MARRIAGE OF GOOD AND TRUTH. That the origin of conjugal love is from the marriage of good and truth, was demonstrated above in its proper chapter, from n. 83 to 102; hence it follows, that the origin of scortatory love is from the connubial connection of what is evil and false, and that hence they are opposite loves, as evil is opposite to good, and the false of evil to the truth of good; they are the delights of each love which are thus opposite, for love without its delights is not any thing. That these delights are thus opposite to each other, doth not at all appear: the reason why it doth not appear is, because the delight of the love of evil in externals assumes a semblance of the delight of the love of good; but in internals the delight of the love of evil consists of mere concupiscences of evil, evil itself being the conglobated mass [or glome] of those concupiscences; whereas the delight of the love of good consists of innumerable affections of good, good itself being the co-united bundle of those affections; this bundle and that glome are

felt by man only as one delight, and whereas the delight of evil in externals assumes a semblance of the delight of good, as was said, therefore also the delight of adultery assumes a semblance as if it was the delight of marriage; but after death, when every one lays aside externals, and the internals are laid bare, then it is manifested to the sense, that the evil of adultery is a glome of the concupiscences of evil, and that the good of marriage is a bundle of the affections of good; thus that they are altogether opposite to each other.

428. As to what regards the connubial connection of what is evil and false, it is to be noted, that evil loves the false, and wills that it may be one with itself, and they also conjoin themselves; in like manner as good loves truth, and wills that it may be one with itself, and they also conjoin themselves: from which consideration it is evident, that as the spiritual origin of marriage is the marriage of good and truth, so the spiritual origin of adultery is the connubial connection of what is evil and false; hence it is, that this connubial connection is meant by adulteries, whoredoms, and fornications, in the spiritual sense of the Word, see the APOCALYPSE REVEALED, n. 134. It is from this principle, that he who is in evil, and connects himself connubially with what is false, and he who is in what is false and draws evil into a partnership of his connubial chamber, from the joint covenant confirms adultery, and commits it

so far as he dares and hath opportunity; he confirms it from evil by what is false, and he commits it from what is false by evil; and also on the other hand, that he who is in good, and marries truth, or he who is in truth and brings good into partnership of the marriage-chamber with himself, confirms himself against adultery, and in favour of marriage, and embraces blessed conjugal life.

429. V. THAT HENCE SCORTATORY LOVE IS OPPOSITE TO CONJUGIAL LOVE, AS HELL IS OPPOSITE TO HEAVEN. All who are in hell are in the connubial connection of what is evil and false, and all who are in heaven are in the marriage of good and truth; and whereas the connubial connection of what is evil and false is also adultery, as was just now shewn above, n. 427, 428, hell is also that connubial connection; hence it is, that all who are in hell, are in the lust, lasciviousness, and immodesty of scortatory love, and shun and dread the chaste and modest principles of conjugal love, see above, n. 428. From these considerations it may be seen, that those two loves, scortatory and conjugal, are opposite to each other, as hell is to heaven, and heaven to hell.

430. VI. THAT THE UNCLEAN [PRINCIPLE] OF HELL IS FROM SCORTATORY LOVE, AND THAT THE CLEAN [PRINCIPLE] OF HEAVEN IS FROM CONJUGIAL LOVE. All hell overflows with uncleannesses, and the universal origin of them is immodest and obscene scortatory love, the delights of

that love being changed into such uncleannesses. Who can believe, that every delight of love, in the spiritual world, is presented to the sight under various appearances, to the sense under various odours, and to the view under various forms of beasts and birds? The appearances, under which in hell the lascivious delights of scortatory love are presented to the sight, are dunghills and mire; the odours, by which they are presented to the sense, are stinks and stench; and the forms of beasts and birds, under which they are presented to the view, are hogs, serpents, and the birds called ochim and tziim. The case is reversed in regard to the chaste delights of conjugal love in heaven. The appearances, under which those delights are presented to the sight, are gardens and flowery fields; the odours, whereby they are presented to the sense, are the perfumes arising from fruits, and fragrances from flowers; and the forms of animals, under which they are presented to the view, are lambs, kids, turtle-doves, and birds of paradise. The ground and reason why the delights of loves are changed into such and similar things is, because all things which exist in the spiritual world are correspondences; into these correspondences the internal things of the minds of the inhabitants are changed, whilst they pass away and become external before the senses. But it is to be noted, that there are innumerable varieties of uncleannesses, into which the lasciviousnesses of whoredoms are

changed, whilst they pass off into their correspondences; and the varieties are according to the genera and species of those lasciviousnesses, which may be seen in the following pages, where adulteries and their degrees are treated of; such uncleannesses however do not proceed from the delights of the love of those who have repented, because they have been washed from them during their abode in the world.

431. VII. IN LIKE MANNER THE UNCLEAN [PRINCIPLE] IN THE CHURCH, AND THE CLEAN [PRINCIPLE] THEREIN. The reason is, because the church is the Lord's kingdom in the earths corresponding to his kingdom in the heavens; and also the Lord conjoins them together, that they may make one; for he distinguishes those who are in the earths, as he distinguishes heaven and hell, and he distinguishes according to loves; they who are in the immodest and obscene delights of scortatory love, associate to themselves like [spirits] from hell; whereas they, who are in the modest and chaste delights of conjugal love, are associated by the Lord to like angels from heaven. These angels of theirs, whilst in their attendance on man they stand near to adulterers, who are such from a confirmed and purposed principle, are made sensible of those direful stench mentioned above, n. 430, and recede a little. By reason of the correspondence of filthy loves with dunghills and bogs, it was commanded the sons of Israel, "that they

should carry with them a nail, with which to cover their excrement, lest Jehovah God walking in the midst of their camp should see the nakedness of the thing, and should return," Deut. xxiii. 14, 15; this was commanded, because the camp of the sons of Israel represented the church, and those unclean things corresponded to the lascivious principles of whoredoms; and by Jehovah God walking in the midst of their camp was signified his presence with the angels; the reason why they were to cover was, because things covered and closed up denote all those places in hell, where troops of such [spirits] have their abodes, on which account also it is said, lest he see the nakedness of the thing. That all places in hell are closed up, it hath been given me to see, and also that when they were opened, as was the case when a new dæmon entered, such a horrid stench thence exhaled, that it infested my belly with its noisomeness; and what is wonderful, those stenchs are to the inhabitants as delightful as dunghills are to swine. From these considerations it is evident, how it is to be understood, that the unclean [principle] in the church is from scortatory love, and that the clean [principle] is from conjugal love.

432. VIII. THAT SCORTATORY LOVE MORE AND MORE MAKES MAN (*homo*) NOT A MAN (*homo*), AND MAN (*vir*) NOT A MAN (*vir*); AND THAT CONJUGIAL LOVE MAKES MAN (*homo*) MORE AND MORE A MAN (*homo*), AND A MAN (*vir*).

That conjugal love makes man (*homo*), is illustrated and confirmed by all and singular the things, which, in the first part of this work concerning love and the delights of its wisdom, were demonstrated in light to the view of reason, as, 1. That he who is principled in love truly conjugal, becomes more and more spiritual, and in proportion as any one is more spiritual, in the same proportion he is more a man (*homo*). 2. That he becomes more and more wise, and the wiser any one is, so much the more is he a man (*homo*). 3. That the interiors of the mind are more and more opened with such a one, insomuch that he sees or intuitively acknowledges the Lord, and by how much the more any one is in that sight or in that acknowledgment, by so much the more is he a man. 4. That he becomes more and more moral and civil, (*sss*) inasmuch as a spiritual soul is in his morality and civility, and by how much the more any one is morally civil, by so much the more he is a man. 5. That also after death he becomes an angel of

(*sss*) It may be expedient here to observe, that the Latin terms *civilas* and *civilitas*, which are here rendered by the English terms *civil* and *civility*, are derived from *civis* (a citizen), and therefore have reference to man in his character as a *citizen*, or member of a state. A *civil* man, according to this sense, is one who is duly sensible of, and conducts himself properly in this his civil character; as a *moral* man is one who is duly sensible of, and conducts himself properly in his moral character. *Civility* in like manner is a term expressive of the virtues of the civil character, as morality is expressive of the virtues of the moral character.

heaven, and an angel is in essence and form a man, and also the genuine human [principle] in his face shines forth from his discourse and his manners. From these considerations it is manifest, that conjugal love makes man (*homo*) more and more man (*homo*). That the contrary is the case with adulterers, follows as a consequence evinced from the opposition of adultery and marriage, which has been treated of and is still treating of in this chapter, as 1. That they are not spiritual, but in the highest degree natural; and the natural man separated from the spiritual man is a man only as to understanding, but not as to will; this latter he immerses in the body and in the concupiscencies of the flesh, and at those hours the understanding also accompanies it; that such a one is but half a man (*homo*), himself may see from the reason of his understanding, in case he elevates it. 2. That adulterers are not wise, except in their discourse, and also in their gestures, when they are in company with such as are in high station, or who are distinguished for their learning or for their morals, but that alone with themselves they are insane, setting at nought the divine and holy things of the church, and defiling the moral principles of life with immodest and unchaste principles, will be evinced in the chapter concerning adulteries. Who doth not see, that such gesticulators are men only as to external figure, and as to internal form not men? 3. That adulterers be-

come more and more not men, hath been abundantly confirmed to me by what I have myself been eye-witness to respecting them in hell; for they are in hell demons, who, whilst seen in the light of heaven, appear to have faces full of pimples, their bodies bunched out, their speech rough (or rugged), and their gestures antic. “But it is to
“be noted, that such are adulterers from a pur-
“posed and confirmed principle; but not adulte-
“rers from a non-deliberate principle; for there
“are four kinds of adulterers, treated of in the
“chapter concerning adulteries, and the degrees
“thereof; adulterers from a purposed principle
“are they who are so from lust of the will; adul-
“terers from a confirmed principle are they who
“are so from persuasion of the understanding;
“adulterers from a deliberate principle are they
“who are so from allurements of the senses; and
“adulterers from a non-deliberate principle are
“they who are not in the faculty, or not in the
“liberty, of consulting the understanding. The
“two former kinds of adulterers are they, who
“become more and more not men; whereas the
“two latter kinds become men, as they recede
“from those errors, and afterwards become wise.”

433. That conjugal love makes man (*homo*) more a man (*vir*), is also illustrated by what was adduced in the preceding part concerning conjugal love and its delights, as 1. That the faculty and virtue, which is called virile, accompanies wisdom,

as this latter is animated from the spiritual things of the church, and that hence it is in conjugal love; and that the wisdom of this love opens a vein from its fountain in the soul, and thereby invigorates, and also blesses with lastingness the intellectual life, which is the very essential masculine life.

2. That hence it is, that the angels of heaven are in this lastingness to eternity, according to their own declarations in the MEMORABLE RELATION, n. 355, 356. That the most ancient people, in the golden and silver ages, were in lasting efficacy, because they loved the caresses of their wives, and felt horror at the caresses of harlots, I have heard from their own mouths; see the MEMORABLE RELATIONS, n. 75, 76. That that spiritual sufficiency is also in the natural principle, and will not be wanting to those at this day, who come to the Lord, and abominate adulteries as infernal, hath been told me from heaven. But the contrary befalls adulterers from a purposed principle, and adulterers from a confirmed principle, who are treated of above, n. 432. That the faculty and virtue, which is called virile, is with such devigorated even to become none, and that after this there commences cold towards the sex, and that cold is succeeded by a kind of fastidiousness tending to loathing, is a thing known, although little published. That this is the case with such adulterers in hell, I have heard at a distance from the sirens, who are obsolete venereal lusts, and also from the harlots there.

From these considerations it follows, that scortatory love makes man (*homo*) more and more not a man (*homo*) and not a man (*vir*), and that conjugal love makes man more and more a man (*homo*) and a man (*vir*).

434. IX. THAT THERE IS A SPHERE OF SCORTATORY LOVE, AND A SPHERE OF CONJUGIAL LOVE. What is meant by spheres, and that they are manifold, and that those which are of love and wisdom proceed from the Lord, and through the angelic heavens descend into the world, and pervade it even to its ultimates, was shewn above, n. 222 to 226, and n. 386 to 397. That there is not any thing given in the universe which hath not its opposite, may be seen above, n. 425; hence it follows, that whereas there is given a sphere of conjugal love, there is also given a sphere opposite to it, which is called a sphere of scortatory love; for those spheres are opposite to each other, as the love of adultery is opposite to the love of marriage; this opposition hath been treated of in the preceding parts of this chapter.

435. X. THAT THERE IS A SPHERE OF SCORTATORY LOVE ASCENDS OUT OF HELL, AND THAT THE SPHERE OF CONJUGIAL LOVE DESCENDS FROM HEAVEN. That the sphere of conjugal love descends from heaven, was shewn in the places just now cited above n. 434; but the ground and reason why the sphere of scortatory love ascends out of hell, is, because this love is from thence, see

n. 429. That sphere ascends thence from the unclean things into which the delights of adultery are changed with those who are of each sex there, concerning which delights see above, n. 430, 431.

436. XI. THAT THOSE TWO SPHERES MEET EACH OTHER IN EACH WORLD, BUT DO NOT CONJOIN THEMSELVES. By each world is meant the spiritual world and the natural world; in the spiritual world those spheres meet each other in the world of spirits, (*ttt*) because this is the middle (world) between heaven and hell; but in the natural world they meet each other in the rational plane appertaining to man, which also is the middle (plane) between heaven and hell; for the marriage of good and truth flows into it from above, and the marriage of evil and the false flows into it from beneath; this latter marriage flows in through the world, but the former through heaven. Hence it is, that the human rational [principle] can turn itself to each side as it pleases, and receive influx; if it turns to good, it receives it from above, and

(*ttt*) The author here, as in other parts of his theological writings, distinguishes between the *spiritual world*, and the *world of spirits*: by the *spiritual world* he means the whole of the other world, as distinct from the natural world, and consisting of heaven and hell, and the intermediate world, in the complex: whereas by the *world of spirits* he means only the intermediate world, or the world in the middle between heaven and hell, into which all enter, and where they for a time reside, after their departure out of the natural world.

in this case man's rational [principle] is formed more and more to the reception of heaven; but if it turns itself to evil, it receives that influx from beneath, and in this case man's rational [principle] is formed more and more to the reception of hell. The reason why those two spheres do not conjoin is, because they are opposites, and an opposite acts upon an opposite no otherwise than as enemies, one of which, burning with deadly hatred, assaults the other from a principle of fury, whilst the other is in no hatred, but only in the zeal of defending itself. From these considerations it is evident, that those two spheres only meet each other, but do not conjoin. The middle interstice, which they make, is on one part from evil not of the false, and from the false not of evil, and on the other part from good not of truth, and from truth not of good, (*uuu*) which two principles indeed may touch each other, but still not conjoin.

437. XII. THAT BETWEEN THOSE TWO SPHERES

(*uuu*) This passage may probably at first sight appear obscure and unintelligible to the reader, who has never been accustomed to consider the nature of the principles here spoken of, viz. *evil not of the false*, and *the false not of evil*; also *good not of truth*, and *truth not of good*; nor will he at first view be able perhaps to comprehend how these principles should form the middle interstice here spoken of. It may possibly assist his apprehension herein, to consider what are the constituent principles of each world respectively, viz. of the heavenly world, of the infernal world, and of the intermediate world, which is called by our author the world of

THERE IS AN EQUILIBRIUM, AND THAT MAN IS IN IT. The equilibrium between them is a spiritual equilibrium, because it is between good and evil; from this equilibrium man hath free-will; in this and by this man thinks and wills, and hence speaks and acts as from himself; his rational [principle] is in the option and election, whether it wills to receive good, or wills to receive evil, consequently whether it wills rationally from a free principle to dispose itself to conjugal love, or wills rationally from a free principle to dispose itself to scortatory love; if to the latter, it turns the hinder part of the head and the back to the Lord; if to the former, it turns the fore-part of the head and breast to the Lord; if to the Lord, its rationality and liberty is led of him; but if backwards from the Lord, its rationality and liberty is led of hell.

438. XIII. THAT MAN IS ABLE TO CONVERT HIMSELF TO WHICHSOEVER SPHERE HE PLEASES; BUT THAT SO FAR AS HE CONVERTS HIMSELF TO THE ONE, SO FAR HE AVERTS HIMSELF FROM THE OTHER. Man was created that he may act what

spirits. From such consideration it will appear, that the *good of truth* and the *truth of good* constitute and form the heavenly world, both generally and individually; as on the other hand, *evil of the false* and the *false of evil* constitute and form the infernal world. It is plain then, that the intermediate world must be constituted and formed by intermediate principles, and these can be no other than the principles here spoken of, viz. *evil not of the false* and the *false not of evil*, also *good not of truth* and *truth not of good*.

he acts, from a free principle according to reason, and altogether as from himself; without these two (properties or faculties) he would not be man, but beast; for he would not receive any thing influent from heaven to himself, and appropriate it to himself as his own, and consequently it would not be possible for any thing of eternal life to be inscribed on him; for this must be inscribed on him as his, in order that it may be his own; and whereas there is not given any free principle to one part, unless there be also a like free principle to the other, as it would be impossible to weigh a thing, unless the scales from an equilibrium were capable of preponderating on each side, so unless man had liberty from reason to accede also to evil, thus to turn from the right to the left, and from the left to the right, in like manner to the infernal sphere, which is the sphere of adultery, as to the celestial sphere, which is the sphere of marriage, [it would be impossible for him to receive any thing influent from heaven, and to appropriate it to himself]. (www)

439. XIV. THAT EACH SPHERE BRINGS WITH IT DELIGHTS; that is, that both the sphere of scortatory love which ascends out of hell, and the sphere of conjugal love which descends from hea-

(www) There appears here to be some omission in the original, which the translator has endeavoured to supply by the words within brackets []

ven, affect the recipient man (*homo*) with delights; the reason is, because the ultimate plane, in which the delights of each love terminate, and where they fill and complete themselves, and which presents (or exhibits) them in their own proper sensory, is the same. Hence it is, that scortatory caresses and conjugal caresses in the extreme [parts or principles] are perceived similar, although they are altogether dissimilar in internal [parts or principles]; that hence they are also dissimilar in the extreme [parts or principles], is a point not decided from any sense of discrimination; for dissimilarities are not made sensible, from their discriminations in the extreme [parts or principles], to any others but those who are principled in love truly conjugal; for evil is known from good, but not good from evil, as neither is a sweet odour discerned by the nose when a disagreeable odour is inherent in it. I have heard from the angels, that they discern in the extreme [parts or principles] what is lascivious from what is not lascivious, as any one discerns the fire of a dunghill or of burnt horn, by virtue of its bad smell, from the fire of spices or of burnt cinnamon by virtue of its sweet smell; and that this arises from the discrimination of internal delights, which enter into the external and compose them.

440. XV. THAT THE DELIGHTS OF SCORTATORY LOVE COMMENCE FROM THE FLESH, AND THAT THEY ARE OF THE FLESH EVEN IN THE

SPIRIT; BUT THAT THE DELIGHTS OF CONJUGIAL LOVE COMMENCE IN THE SPIRIT, AND THAT THEY ARE OF THE SPIRIT EVEN IN THE FLESH. The reason why the delights of scortatory love commence from the flesh, is, because the stimulant heats of the flesh are their beginnings. The reason why they infect the spirit, and why they are of the flesh even in the spirit, is, because the spirit, and not the flesh is sensible of those things which happen in the flesh; the case is the same with this sense as with the rest, as that the eye doth not see and discern various particulars in objects, but they are seen and discerned by the spirit; neither doth the ear hear and discern the harmonies of tunes in singing, and the concordances of the articulation of sounds in discourse, but they are heard and discerned by the spirit; moreover, the spirit is sensible of every thing according to its elevation in wisdom; the spirit, which is not elevated above the sensual things of the body, and thereby adheres to them, is not sensible of any other delights than what flow in from the flesh and from the world through the senses of the body; these delights it seizes upon, is delighted with, and makes its own. Now, whereas the beginnings of scortatory love, are only the stimulant fires and itchings of the flesh, it is evident, that these things in the spirit are filthy allurements, which, as they ascend and descend, and reciprocate, so they excite and inflame. In general, the cupidities of the flesh are

nothing else than conglomerated concupiscences of what is evil and false ; hence comes this truth in the church, that the flesh lusts against the spirit, that is, against the spiritual man ; wherefore it follows, that the delights of the flesh, as to the delights of scortatory love, are nothing else but effervescencies of lusts, which in the spirit become the bubblings-up of immodesty.

441. But the delights of conjugal love have nothing common with the fæculent delights of scortatory love ; these latter indeed are in the spirit of every man (*homo*), but they are separated and removed, as the spirit of man is elevated above the sensual things of the body, and from its elevation sees their appearances and fallacies beneath ; in this case it perceives fleshly delights first as appearing and fallacious delights, and afterwards as libidinous and lascivious which ought to be shunned, and successively as damnable and hurtful to the soul, and at length it hath a sense of them, as being undelightful, disagreeable, and nauseous ; and in the degree that it thus perceives and is sensible of these delights, in the same degree also it perceives the delights of conjugal love as innocent and chaste, and at length as delicious and blessed. The reason why the delights of conjugal love become also [delights] of the spirit in the flesh, is, because after that the delights of scortatory love are removed, as was just now said above, the spirit being loosed from them enters chaste into the body,

and fills the breasts with the delights of its blessedness, and from the breasts [fills] also the ultimates of that love in the body, in consequence whereof the spirit with these [ultimates], and these [ultimates] with the spirit, afterwards act in full communion.

442. XVI. THAT THE DELIGHTS OF SCORTATORY LOVE ARE PLEASURES OF INSANITY, BUT THAT THE DELIGHTS OF CONJUGIAL LOVE ARE DELIGHTS OF WISDOM. The reason why the delights of scortatory love are pleasures of insanity, is, because no others than natural men are in that love, and the natural man is insane in spiritual things, for he is contrary to them, and therefore he embraces only natural, sensual, and corporeal delights. It is said that [he embraces] natural, sensual and corporeal delights, because the natural principle is distinguished into three degrees; in the supreme degree are those natural [men], who from rational sight see insanities, and are still carried away by the delights thereof, as boats by the stream of a river; in a lower degree are the natural [men], who only see and judge from the senses of the body, despising and rejecting, as of no account, the rational principles which are contrary to appearances and fallacies; in the lowest degree are the natural [men], who without judgment are carried away by the alluring stimulant heats of the body; these latter are they who are called natural-corporeal, the former are called natural-sensual, but the first

natural. Scortatory love, its insanities, and pleasures, are of similar degrees with these men.

443. The reason why the delights of conjugal love are delights of wisdom, is, because no others than spiritual men are in that love, and the spiritual man is in wisdom; and hence he embraces no other delights than such as agree with spiritual wisdom. The respective qualities of the delights of scortatory love, and of conjugal love, may be elucidated by a comparison with houses; the delights of scortatory love (by comparison) with a house, whose walls glitter outwardly like sea-shells, or like specular stones (*lapides speculares*), called selenites, of a colour resembling gold; whereas in the apartments within the walls are all kinds of filth and nastiness. But the delights of conjugal love may be likened to a house, the walls of which are refulgent as with sterling gold, and the apartments within are resplendent as with cabinets full of divers precious stones.

444. To the above I shall adjoin the following MEMORABLE RELATION. After that I had concluded the meditations on conjugal love, and had begun the meditations on scortatory love, on a sudden two angels presented themselves, and said, We have perceived and understood what thou didst heretofore meditate, but the things which thou now meditatest, pass away, and we do not perceive

them; lay aside these things, because they are of nought. But I replied, This love, on which I am now meditating, is not of nought, because it is given. But they said, How can any love be given, which is not from creation? Is not conjugal love from creation, and doth not this love exist between two who are capable of becoming one? How can a love be given which divides and separates? What youth can love any other virgin than her who loves him in return? Must not the love of the one know and acknowledge the love of the other, so that when they meet, they may of themselves conjoin themselves? Who can love what is not love? Is not conjugal love alone mutual and reciprocal? If it be not reciprocal, doth it not bound back, and become nothing? On hearing these things, I asked those two angels, from what society of heaven they were? And they said, We are from the heaven of innocence; we came infants into this heavenly world, and were educated under the Lord's auspices, and after that I became a youth, and my wife, who is here with me, became a marriageable damsel, we were betrothed and entered into contract, and were joined under the first favourable impressions (xxx) and

(xxx) The expression here rendered *joined under first favourable impressions*, in the original is *juncti primis ominibus*, (*joined at first omens*), which, in regard to this pair in heaven, might be interpreted as denoting certain visible signs, that their meeting and consequent union were of divine appointment. But as the

whereas we were not acquainted with any other love than what is truly nuptial and conjugal, therefore when any ideas of thought were communicated to us concerning a strange (or alien) love, directly opposite to our love, we did not comprehend any thing, and for this reason we have descended with a view to ask thee, why thou meditatest on things imperceptible? Tell us therefore, how a love, which not only is not from creation, but is also contrary to creation, could possibly have birth? We regard things opposite to creation as objects of no thing (*ut objecta nullius rei*). As they spake these words, I was glad in heart that it was given me to converse with angels of such innocence, that they were altogether ignorant of the nature and meaning of scortation; wherefore I was free to discourse with them, and I taught as follows: Do not ye know, that there is given both good and evil, and that good is from creation, but not evil, and still evil viewed in itself is not nothing, although it is nothing of good? From creation there is given good, and also good in the greatest degree and in the least degree, and when this least becomes nothing, there riseth up on the other side

expression *primis ominibus* afterwards occurs, n. 450, and is there applied to connections formed on earth, we conceive it is rather to be interpreted as denoting certain favourable impressions mutually made and received by the parties at their first interview, which seemed to promise a future happy connection.

evil; wherefore there is not given relation nor progression of good to evil, but relation and progression of good to a greater and less good, and of evil to a greater and less evil, for in all and singular things they are opposites. And whereas good and evil are opposites, there is given an intermediate [principle], and therein equilibrium, in which evil acts against good; but inasmuch as it doth not prevail, it stops in a conatus; every man is educated in this equilibrium, which, because it is between good and evil, or, what is the same thing, between heaven and hell, is a spiritual equilibrium, which with those who are in it, produces a free principle: by virtue of this equilibrium the Lord draws all to himself, and in case man follows from a free principle, he leads him out of evil into good, and thereby into heaven. The case is the same with love, especially with conjugal love, and with scortatory love; the latter love is evil, but the former good; every man who hears the voice of the Lord, and follows from a free principle, is introduced by the Lord into conjugal love, and into all its delights and satisfactions; but he who doth not hear, and doth not follow, introduces himself into scortatory love, first into its delights, but afterwards into what is undelightful, and lastly into what is unsatisfactory. When I had spoken, those two angels asked, How could evil exist, when nothing but good had existed from creation? The existence of any thing

implies that it must have an origin; good could not be the origin of evil, because evil is nothing of good, being privative and destructive of good; nevertheless, since it is given and is sensibly felt, it is not nothing, but is something; tell therefore whence this something existed after nothing. To this I replied, This arcanum cannot be opened, unless it be known that none is good but God alone, and that there is not any thing good, which in itself is good, but from God; wherefore he who looks to God, and is willing to be led of God, is in good; but he who averts himself from God, and is willing to be led of himself, is not in good, for the good which he doeth, is either for the sake of himself, or for the sake of the world; thus it is either meritorious, or pretended, or hypocritical: from which considerations it is evident, that man himself is the origin of evil, not that that origin was implanted in man by creation, but that he, by turning from God to himself, implanted it in himself: that origin of evil was not in Adam and his wife, but when the serpent said, In the day that ye shall eat of the tree of the science of good and evil, ye shall be as God, Gen. iii. 5, they on this occasion made in themselves the origin of evil, because they averted themselves from God, and turned to themselves, as to God. *To eat of that tree signified to believe that they knew good and evil, and were wise from themselves, and not from God.* But then the two angels asked, How could man

avert himself from God, and turn to himself, when yet man can will, think, and thence do nothing but from God? Why did God permit this? I replied, Man was so created, that whatsoever he willeth, thinketh, and doeth, appears to him as in himself, and thereby from himself: man, without this appearance, would not be a man, for he would be incapable of receiving, retaining, and as it were appropriating to himself any thing of good and truth, or of love and wisdom; whence it follows, that without such appearance, as a living appearance, man would not have conjunction with God, consequently neither would he have eternal life. But if from this appearance he induces in himself a belief that he willeth, thinketh, and thence doeth good from himself, and not from the Lord, although in all appearance as from himself, he turneth good into evil with himself, and thereby maketh in himself the origin of evil. This was the sin of Adam. But I will open this matter with somewhat more clearness; the Lord looketh at every man in the fore-front of his head, and this aspect passeth into the hinder part of his head; beneath the fore-front is the cerebrum, and beneath the hinder part is the cerebellum; this latter was designed (set apart) for love and the goods thereof, and the former was designed (set apart) for wisdom and the truths thereof; wherefore he who looks with the face to the Lord, receives from him wisdom, and by wisdom love; but he who looks

backward from the Lord, receives love and not wisdom, and love without wisdom is love from man and not from the Lord, and this love, inasmuch as it conjoineth itself with falses, doth not acknowledge God, but acknowledges itself for God, and confirms this tacitly by the faculty of understanding and of growing wise implanted in it from creation as from itself; wherefore this love is the origin of evil. That this is the case, will admit of ocular demonstration; I will call hither some wicked spirit who averts himself from God, and I will speak to him from behind, or into the hinder part of the head, and you will see that the things which are said are turned into contrary things. And I called such a spirit, and he presented himself, and I spake to him from behind, saying, Dost thou know any thing concerning hell, concerning damnation, and concerning torment in hell? And presently, when he was turned to me, I asked him, what he heard? He said, I heard, Dost thou know any thing concerning heaven, concerning salvation, and concerning happiness in heaven? And afterwards, when these latter words were spoken to him from behind, he said that he heard the former. It was next said to him from behind, Dost thou know that they, who are in hell, are insane from false principles? And being asked by me concerning these words, what he heard, he said, I heard, Dost thou know that they who are in heaven are wise from truths?

And when these latter words were spoken to him from behind, he said that he heard, Dost thou know that they who are in hell are insane from false principles? And so in other instances; from which it evidently appears, that whilst the mind averts itself from the Lord, it turns itself to itself, and in such case perceives things contrary. This is the reason why, as ye know, in this spiritual world it is not allowed any one to stand behind another, and to speak to him, for thereby there is inspired into him a love, which his own proper intelligence favours and obeys for the sake of its delight; but whereas it is from man, and not from God, it is a love of evil, or a love of false. In addition to the above, I will relate to you another similar circumstance, viz. that on certain occasions I have heard goods and truths let down from heaven into hell, and that in hell they were progressively turned into their opposites, good into evil, and truth into the false; the cause of this is the same as above, viz. because all who are in hell avert themselves from the Lord. On hearing these things, those two angels gave thanks, and said, Inasmuch as thou now meditatest and writest concerning a love opposite to our conjugal love, and the opposite to that love makes our minds sad, we will depart; and when they said, Peace be to thee, I besought them not to make any mention of that love to their brethren and sisters in heaven, because it would hurt their innocence. That they,

who die infants, grow up in heaven, and when they attain the stature which is common to youths of eighteen years old in the world, and to virgins of fifteen years, they cease to grow taller, and that then marriages are provided for them by the Lord, and further, that both before marriage and after it, they are altogether ignorant what scortation is, and that such a thing can exist, I can aver for certain.

APOLOGY *for the Author's Doctrine on* PELLICACY
and CONCUBINAGE.

[WE are well aware, that in the opinion of some readers, especially of such as have never been at the pains to discriminate in their minds the several kinds and degrees of evil, into greater and lesser, and to observe how in the order of the divine providence the lesser is occasionally permitted to prevent the greater, the author will be thought, in the following chapters, to allow an unjustifiable and dangerous liberty respecting what he calls pellicacy and concubinage. His own reasonings on the subject, were they well attended to, would doubtless be the best answer to the objection of such readers; but as it may happen that some will make the objection, who will not take the trouble, and perhaps not have the capacity, to examine thoroughly the reasonings which over-rule

it, we wish to recommend to their notice the following observations, not as a better apology for the author's doctrine than what is to be found in his own words, but as a shorter one, and which may be better accommodated to ordinary apprehension.

The liberty objected to, appears to us to be allowed only on the ground of expediency, as having a tendency to prevent a greater evil, and we conceive, that on this ground, it is defensible from the authority of divine revelation, which has at all times admitted an imperfect law in cases where one more perfect could not be tolerated, and suffered small evils to exist, where they might prove the means of preventing great ones. Thus the LORD declares to the Jews, "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so;" from which passage it is plain, that an abatement was made from the purity of the divine law, in consideration of the state and circumstances of the people to whom it was addressed, and that on this account, a circumstance in itself evil was permitted, which certainly would not have been permitted, except with a view of preventing some greater evil.

What the author therefore says on the subject of pellicacy and concubinage, is to be understood as applied solely to those, who, from particular circumstances of life or of constitution, are not in a state and capacity to fulfil the requirements of a more perfect law. The question of wisdom in all such cases

will certainly be, *What is the least and safest deviation from that more perfect law? And they who oppose our author's doctrine on this subject are bound to prove, not that pellicacy and concubinage are disorderly, (for this is admitted by the author himself,) but that they are not the least and safest deviations, in the above cases and circumstances, from the more perfect law of orderly conjugal life. It is well to be observed, that the author no where expressly recommends or approves pellicacy and concubinage, but on the contrary insists that just and legitimate marriage is at all times to be preferred, as being a more pure and perfect state, and that of consequence pellicacy and concubinage are comparatively impure and imperfect states. It is impossible therefore that his reasonings and conclusions on the subject can be attended with any hurtful consequences in regard to conjugal life, except with those who wilfully pervert his meaning, and mistake permission for recommendation. The wise in all ages have ever been careful to distinguish between allowance grounded in necessity, with a view to prevent mischief, and allowance grounded in indulgence, which must needs lead to mischief; and whilst they have condemned the latter as imprudent and dangerous, they have approved the former as prudent and salutary.*

It is earnestly hoped, that the reader will give the subject all that attentive consideration which its importance merits, and that he will be led thereby

to be alike cautious how he either allows himself in the needless indulgence of the above permitted evils, or judges another from that indulgence, where the prudence of justice and judgment may pronounce it needful. He will do well therefore to remember what the author so frequently and forcibly inculcates, that every deviation from true conjugal life must in the nature of it be more or less dangerous; nevertheless, that as one deviation may be less so than another, therefore under certain circumstances man may be allowed in that deviation, provided he examines well in himself the ends and motives which influence him therein, and takes heed never to lose sight of the superior purity, sanctity, and blessedness, of that conjugal life from which he deviates.]

Of FORNICATION.

444. **BY** fornication is meant the lust of a grown up man or youth with a woman a harlot before marriage; but lust with a woman not a harlot, that is, with a virgin or with another's wife, is not fornication, but with a virgin it is the act of deflowering (*stuprum*), and with another's wife it is adultery. In what manner these two differ from fornication, cannot be seen by any rational [being or person], unless he takes a clear view of the love of the sex in its degrees and diversities, and

of its chaste principles on one part, and of its unchaste principles on the other, arranging each part into genera and species, and thereby distinguishing them; without such view and arrangement, it is impossible there should exist in any one's idea a discrimination between the chaste principle [as to] more and less, and between the unchaste principle [as to] more and less, and without these distinctions all relation perishes, and therewith all perspicacity in matters of judgment, and the understanding is involved in such a shade, that it doth not know how to distinguish fornication from adultery, and still less the milder kinds of fornication from such as are more grievous, and in like manner of adultery; thus it mixes evils, and of divers makes one pottage (*pulmentum*), and of divers goods one paste. In order therefore that the love of the sex may be distinctly known as to that part, by which it inclines and makes progress to scortatory love opposite to conjugal love, it is expedient to examine its beginning, which is fornication, which shall be done in the following series: I. *That fornication is of the love of the sex.* II. *That this love commences, when a youth begins to think and act from his own proper understanding, and his voice begins to be masculine.* III. *That fornication is of the natural man.* IV. *That fornication is lust, but not the lust of adultery.* V. *That the love of the sex, with some (men), cannot without hurt be totally checked from going forth*

into fornication. VI. That therefore in populous cities public stews are tolerated. VII. That the lust of fornicating is light, so far as it looks to conjugal love, and gives this love the preference. VIII. That the lust of fornicating is grievous, so far as it looks to adultery. IX. That the lust of fornicating is more grievous, as it verges to the desire of varieties, and to the desire of defloration. X. That the sphere of the lust of fornicating, such as it is in the beginning, is a middle sphere between the sphere of scortatory love and the sphere of conjugal love, and makes an equilibrium. XI. That care is to be taken, lest conjugal love should be destroyed by inordinate and immoderate fornications. XII. Inasmuch as the conjugal [principle and tye] of one man with one wife is the storehouse (clenodium) of human life, and the reconditory of christian religion. XIII. That this conjugal [principle] with those, who for various reasons cannot as yet enter into marriage, and by reason of their wantonness cannot restrain their lusts, may be preserved, if the vague love of the sex be confined to one mistress (pellex). XIV. That pellicacy is preferable to vague amours, if so be only one mistress is kept, and she be not a virgin, nor a married woman, and the pellicacy be kept separate from conjugal love. We proceed to an explication of each article.

445. I. THAT FORNICATION IS OF THE LOVE OF THE SEX. It is said that fornication is of the love of the sex, because fornication is not the love

of the sex, but is derived from it; the love of the sex is as a fountain, from which both conjugal love and scortatory love may be derived, and they may be derived by fornication, and they may be derived without fornication; for the love of the sex is in every man (*homo*), and either puts itself forth, or doth not put itself forth; if it puts itself forth before marriage with a harlot, it is called fornication; if not until with a wife, it is called marriage; if after marriage with another woman, it is called adultery; wherefore, as was said, the love of the sex is as a fountain, from which may flow both chaste love and unchaste love; but with what caution and prudence chaste conjugal love can proceed by fornication, yet from what imprudence unchaste or scortatory love can proceed thereby, will be opened in what follows. Who can make this conclusion, that he who hath fornicated cannot be made more chaste in marriage?

446. II. THAT THE LOVE OF THE SEX, FROM WHICH FORNICATION IS DERIVED, COMMENCES, WHEN A YOUTH BEGINS TO THINK AND ACT FROM HIS OWN PROPER UNDERSTANDING, AND HIS VOICE BEGINS TO BECOME MASCULINE. This article is adduced to the intent, that the birth of the love of the sex and thence of fornication may be known, as taking place when the understanding begins of itself to become rational, or from its own proper reason to discern and provide such things as are of emolument and use, whereunto in such

case what hath been implanted in the memory from parents and masters serves as a plane. At that time a change takes place in the mind; it before thought only from things introduced into the memory, by meditating upon and obeying them; it afterwards thinks from reason exercised upon them, and in this case, under the guidance of the love, it arranges into a new order the things seated in the memory, and in agreement with that order it disposes its own proper life, and successively thinks more and more according to its own reason, and wills from its own free principle. That the love of the sex follows the commencement of man's own proper understanding, and advances according to its vigour, is a known thing; which is a proof that that love ascends as the understanding ascends, and that it descends as the understanding descends; by ascending is meant into wisdom, and by descending is meant into insanity; and wisdom consists in restraining the love of the sex, and insanity consists in allowing it a wide range; if a range be allowed into fornication, which is the beginning of its activity, it ought to be moderated from principles of honourableness and morality implanted in the memory and thence in the reason, and afterwards to be implanted in the reason and thence in the memory. The reason why the voice also begins to be masculine, together with the commencement of man's own proper understanding, is, because the understanding thinks, and by

thought speaks ; which is a proof that the understanding constitutes the man (*vir*), and also his male principle ; consequently, that as his understanding is elevated, so he becomes a man-man (*homo vir*), and also a male man (*masculus vir*), see above, n. 433, 434.

447. III. THAT FORNICATION IS OF THE NATURAL MAN, in like manner as the love of the sex, which, if it becomes active before marriage, is called fornication. Every man (*homo*) is born corporeal, becomes sensual, afterwards natural, and successively rational, and if in this case he doth not stop in his progress, he becomes spiritual ; the reason why he thus advances step by step, is, in order that planes may be formed, on which superior principles may rest and find support, as a palace on its foundations ; the ultimate plane, with those that are formed upon it, may be likened also to ground, in which, when prepared, noble seeds are sown. As to what specifically regards the love of the sex, it also is first corporeal, for it commences from the flesh, next it becomes sensual, for the five senses receive delectation from its common (or general) principle, afterwards it becomes natural, similar to the same love as prevailing with other animals, because it is a vague love of the sex ; but whereas man was born to become spiritual it becomes afterwards natural-rational, and from natural-rational spiritual, and lastly spiritual-natural, and in this case that love made spiritual

flows into and acts upon rational love, and through this flows into and acts upon sensual love, and through this lastly flows into and acts upon that love in the body and the flesh; and inasmuch as this is its last plane, it acts upon it spiritually, and at the same time rationally and sensually; and it flows in and acts thus successively whilst man is in the meditation of it, but simultaneously whilst he is in its ultimate. The reason why fornication is of the natural man, is, because it proceeds proximately from the natural love of the sex; and it may become natural-rational, but not spiritual, because the love of the sex cannot become spiritual, until it becomes conjugal; and the love of the sex from natural becomes spiritual, whilst man recedes from vague lust, and addicts himself to one of the sex, to whose soul he unites his own soul.

448. IV. THAT FORNICATION IS LUST, BUT NOT THE LUST OF ADULTERY. The reasons why fornication is lust, are, 1. Because it proceeds from the natural man, and in every thing which proceeds from the natural man, there is concupiscence and lust, for the natural man is nothing else but an abode and receptacle of concupiscences and lusts, inasmuch as all the criminal propensities inherited from the parents reside therein. 2. Because the fornicator has a vague and promiscuous regard to the sex, and doth not as yet confine his attention to one of the sex, and so long as he is in this state, he is prompted by lust to act what

he acts ; but in proportion as he confines his attention to one of the sex, and loves to conjoin his life with her life, concupiscence becomes a chaste affection, and lust becomes human love.

449. That the lust of fornication is not the lust of adultery, every one sees clearly from common perception. What law and what judge imputes a like criminality to the fornicator as to the adulterer? The reason why this is seen from common perception is, because fornication is not opposite to conjugal love, as adultery is. In fornication conjugal love may lie stored up within, as what is spiritual may lie stored up in what is natural ; yea, what is spiritual is also actually unfolded (or disengaged) from what is natural, and when the spiritual principle is unfolded (or disengaged), then the natural encompasses it about, as bark its wood, and as a scabbard its sword, and also serves the spiritual principle as a defence against violences. From these considerations it is evident, that natural love, which is love to the sex, precedes spiritual love, which is love to one of the sex ; but if fornication comes into effect from the natural love of the sex, it may also be wiped away, if so be conjugal love be regarded, wished for, and sought, as a principal good. It is altogether otherwise with the libidinous and obscene love of adultery, which was shewn to be opposite to conjugal love, and destructive thereof, in the foregoing chapter concerning the opposition of scortatory love and of conjugal love ;

wherefore if the adulterer from a purposed principle, or the adulterer from a confirmed principle, for various reasons enters into conjugal engagement, the above case is inverted, inasmuch as a natural principle lies concealed within with its lascivious and obscene things, and a spiritual appearance covers it from without. From these considerations reason may see, that the lust of limited fornication is, in respect to the lust of adultery, as the first warmth is to the cold of mid-winter in northern countries.

450. V. THAT THE LOVE OF THE SEX, WITH SOME (MEN), CANNOT WITHOUT HURT BE TOTALLY CHECKED FROM GOING FORTH INTO FORNICATION. It is needless to recount the mischiefs which may be caused and produced by too great a check of the love of the sex, with such persons as labour under a super-abundant venereal heat; from this source are to be traced the origins of certain bodily diseases, and of distempers of the mind, not to mention unknown evils, which ought not to be named; it is otherwise with those, whose love of the sex is so scanty, that they can resist the sallies of its lust; in like manner with those, who have the freedom to introduce themselves into a legitimate partnership of the bed, whilst they are young, without doing injury to their worldly fortunes, thus under the first favourable impressions. Inasmuch as this is the case in heaven with infants, when they have grown up to conjugal age, there-

fore it is not known there what fornication is ; but in the earths the case is different, where matrimonial engagements cannot be contracted till the season of youth is past, and where, during that season, the generality live within forms of government, where a length of time is required to serve offices, and to acquire the property necessary to support a house and family, and then first a worthy wife is to be courted.

451. VI. THAT THEREFORE IN POPULOUS CITIES PUBLIC STEWS ARE TOLERATED. This is adduced as a confirmation of the preceding article. That they are tolerated by kings, magistrates, and thence by judges, inquisitors, and by the people, at London, Amsterdam, Paris, Vienna, Venice, Naples, and even at Rome, besides many other places, is a known thing ; amongst the reasons of this toleration are those also above-mentioned.

452. VII. THAT FORNICATION IS LIGHT, SO FAR AS IT LOOKS TO CONJUGIAL LOVE, AND GIVES THIS LOVE THE PREFERENCE. There are degrees of the qualities of evil, as there are degrees of the qualities of good ; wherefore every evil is lighter and heavier, as every good is better and more excellent. The case is the same with fornication, which, as being a lust, and a lust of the natural man not yet purified, is an evil ; but inasmuch as every man (*homo*) is capable of being purified, therefore so far as it accedes to a purified state, so far that evil becomes a lighter evil, for so

far it is wiped away ; thus so far as fornication accedes to conjugal love, which is a purified state of the love of the sex, [so far it becomes a lighter evil] ; that the evil of fornication is more grievous, so far as it accedes to the love of adultery, will be seen in the subsequent article. The reason why fornication is light, so far as it looks to conjugal love, is, because in such case it looks from the unchaste state wherein it is, to a chaste state ; and so far as it gives a preference to this latter state, so far it is also in it as to understanding, and so far as it not only prefers it, but also pre-loves it, so far it is also in it as to will, thus as to the internal man ; and in this case fornication, if the man nevertheless persists in it, is to him a necessity, the causes whereof he well examines in himself. There are two reasons which render fornication light with those, who prefer and pre-love the conjugal state ; the first is, that conjugal life is their purpose, intention, or end ; the other is that they separate good from evil with themselves. In regard to the FIRST, that conjugal life is their purpose, intention, or end, it has the above effect, inasmuch as man is such a man as he is in his purpose, intention, or end, and is also such before the Lord and before the angels, yea he is likewise regarded as such by the wise in the world : for intention is the soul of all actions, and causes blameableness and unblameableness in the world, and after death imputation. In regard to the OTHER

reason, viz. that they who prefer conjugal love to the lust of fornication, separate evil from good, thus what is unchaste from what is chaste, it has the above effect, inasmuch as they who separate those two principles by perception and intention, before they are in good or the chaste principle, are also separated and purified from the evil of that lust, when they come into the conjugal state. That this is not the case with those, who in fornication look to adultery, will be seen in the article which now follows.

453. VIII. THAT THE LUST OF FORNICATING IS GRIEVOUS, SO FAR AS IT LOOKS TO ADULTERY. In the lust of fornication all they look to adultery, who do not believe adulteries to be sins, and who entertain like thoughts of marriages and of adulteries, only with the discrimination of what is allowed and what is disallowed; these also make one evil out of all evils, and mix them together, as dirt with eatable food in one dish, and as things vile and refuse with wine in one cup, and thus eat and drink; in this manner they act with the love of the sex, with fornication, with pellicacy, with adultery of a milder sort, of a grievous sort, and of a more grievous sort, yea with deflowering a virgin, or defloration; add to this, that they not only commix all those things, but also immix them in marriages, and defile these latter with a like notion; but where this is the case, that the latter things are not discriminated from the former, such

persons, after their vague commerce with the sex, are overtaken by colds, by loathings, and by nauseousness, at first in regard to a married partner, next in regard to women in other characters, and lastly in regard to the sex. That with such persons there is not given a purpose, intention, or end, of what is good or chaste, that they may be exculpated; nor separation of evil from good, or of what is unchaste from what is chaste, that they may be purified, as in the case of those, who from fornication look to conjugal love, and give this latter the preference, (concerning whom see the foregoing article, n. 452,) is self-evident. The above observations it is allowed to confirm by this new [information] from heaven; I have met with several, who in the world had lived like others in externals, wearing rich apparel, feasting daintily, trading like others with money borrowed upon interest, frequenting stage exhibitions, conversing jocosely on love affairs as from a libidinous principle, besides other things of a like nature, and yet the angels charged those things upon some as evils of sin, and upon some as not evils, and declared the latter guiltless, but the former guilty; and being questioned why they did so, when yet the deeds were alike, they replied, that they regard all from purpose, intention, or end, and distinguish accordingly; and that on this account they excuse and condemn whom the end excuses and condemns, inasmuch as all in heaven are influenced

by an end of good, and all in hell by an end of evil; and that this and nothing else, is meant by the Lord's words, *Judge not that ye be not judged*, Matt. vii. 1.

454. IX. THAT THE LUST OF FORNICATING IS MORE GRIEVOUS AS IT VERGES TO THE DESIRE OF VARIETIES, AND TO THE DESIRE OF DEFLOURATION. The reason is, because these two [desires] are accessories of adultery, and thus aggravations of it; for there are mild adulteries, grievous adulteries, and more grievous, and each kind is estimated according to its opposition to, and consequent destruction of conjugal love; that the desire of varieties and the desire of defloration, strengthened by being brought into act, depopulate conjugal love, and drown it as it were in the bottom of the sea, will be seen presently when those subjects come to be treated of.

455. X. THAT THE SPHERE OF THE LUST OF FORNICATING, SUCH AS IT IS IN THE BEGINNING, IS A MIDDLE SPHERE BETWEEN THE SPHERE OF SCORTATORY LOVE AND THE SPHERE OF CONJUGIAL LOVE, AND MAKES AN EQUILIBRIUM. The two spheres of scortatory love and of conjugal love, were treated of in the foregoing chapter, where it was shewn, that the sphere of scortatory love ascends out of hell, and that the sphere of conjugal love descends from heaven, n. 435; that those two spheres meet each other in each world, but do not conjoin, n. 436; that between

those two spheres there is an equilibrium, and that man is in it, n. 437 ; that man can convert himself to whichsoever sphere he pleases, but that so far as he converts himself to the one, so far he averts himself from the other, n. 438 ; what is meant by spheres, see n. 434, and the passages there cited. The reason why the sphere of the lust of fornicating is a middle sphere between those two spheres, and makes an equilibrium, is, because whilst any one is in it, he can convert himself to the sphere of conjugal love, that is, to this love, and also to the sphere of the love of adultery, that is, to the love of adultery ; but if he converts himself to conjugal love, he converts himself to heaven ; if to the love of adultery, he converts himself to hell ; each is in man's free determination, good pleasure, and will, to the intent that he may act freely according to reason, and not from instinct, consequently that he may be a man, and appropriate to himself influx, and not a beast, which appropriates nothing thereof to itself. It is said, the lust of fornication such as it is in the beginning, because at that time it is in a middle state. Who doth not know, that whatsoever a man acts in the beginning, is from concupiscence, because from the natural man ? And who doth not know, that that concupiscence is not imputed, whilst from natural he is becoming spiritual ? The case is similar in regard to the lust of fornication, whilst the love of man is becoming conjugal.

456. XI. THAT CARE IS TO BE TAKEN, LEST BY IMMODERATE AND INORDINATE FORNICATIONS, CONJUGIAL LOVE BE DESTROYED. By immoderate and inordinate fornications, whereby conjugal love is destroyed, are meant fornications, by which not only the strength is enervated, but also all the delicacies of conjugal love are taken away; for from unbridled indulgence in such fornications, not only weaknesses and consequent wants, but also uncleannesses and immodesties are occasioned, by reason whereof conjugal love cannot be perceived and felt in its cleanness and chastity, and thus neither in its sweetness and in the delights of its flower. Not to mention the mischiefs occasioned both to the body and the mind, and also the disallowed allurements, which not only deprive conjugal love of its blessed delights, but also take it away, and change it into cold, and thereby into loathing. Such fornications are the violent excesses (*pregræcationes*), whereby conjugal sports are changed into tragic scenes. For immoderate and inordinate fornications are as burning flames, which arise out of ultimate principles, and consume the body, parch the fibres, defile the blood, and vitiate the rational principles of the mind; for they burst forth like a fire from the foundation into the house, which consumes the whole. To prevent these mischiefs, care is to be taken by parents, inasmuch as a grown up boy, inflamed with lust, cannot as yet impose restraint upon himself from a principle of reason.

457. XII. INASMUCH AS THE CONJUGIAL [PRINCIPLE AND TYE] OF ONE MAN WITH ONE WIFE IS THE STOREHOUSE (*clenodium*) OF HUMAN LIFE, AND THE RECONDITORY OF CHRISTIAN RELIGION. These two things are what have been demonstrated universally and singularly in the whole preceding part concerning conjugal love and the delights of its wisdom. The reason why it is the storehouse of human life is, because the life of man is of a quality according to the quality of that love with him, inasmuch as that love constitutes the inmost principle of his life; for it is the life of wisdom cohabiting with its love, and of love cohabiting with its wisdom, and hence it is the life of the delights of each; in a word, man is a living soul by means of that love; hence it is, that the conjugal [principle and tye] of one man with one wife is called the storehouse of human life. This is confirmed from the following articles above adduced, That with one wife there is given truly conjugal friendship, confidence, and potency, because union of minds, n. 333, 334. That in union with one wife, and from it, are given celestial blessednesses, spiritual satisfactions, and thence natural delights, which from the beginning have been provided for those, who are in love truly conjugal, n. 335. That it is the foundation love of all celestial, spiritual, and derivative natural loves, and that into that love are collated all joys and all gladnesses from first to last, n. 65 to 69.

And that viewed in its origin, it is the sport of wisdom and love, hath been fully demonstrated in the DELIGHTS OF WISDOM CONCERNING CONJUGIAL LOVE, which constitute the first part of this work.

458. The ground and reason why that love is the reconditory of christian religion is, because this religion makes one and cohabits with that love; for it was shewn, that no others come into that love, and can be in it, but they who come to the Lord, and do the truths of his church and its goods, n. 58, 59. That that love is from the alone Lord, and that hence it is given with those who are of the christian religion, n. 131, 335, 336. That that love is according to the state of the church, because it is according to the state of wisdom with man (*homo*), n. 130. That these things are so, was confirmed in the chapter throughout, concerning the correspondence of that love with the marriage of the Lord and the church, n. 116 to 131; and in the chapter concerning the origin of that love from the marriage of good and of truth, n. 83 to 102.

459. XIII. THAT THIS CONJUGIAL [PRINCIPLE] WITH THOSE, WHO FOR VARIOUS REASONS CANNOT AS YET ENTER INTO MARRIAGE, AND BY REASON OF THEIR PASSION FOR THE SEX CANNOT MODERATE THEIR LUSTS, MAY BE PRESERVED, IF THE VAGUE LOVE OF THE SEX BE CONFINED TO ONE MISTRESS. That immoderate

and inordinate lust cannot be entirely checked by those, who have a strong passion for the sex, is what reason sees and experience proves; with a view therefore that this immoderate and inordinate [principle] may be restrained, in the case of those whose passions are thus violent, and who for several reasons cannot precipitately anticipate marriage, and may be reduced to somewhat moderate and ordinate, there doth not appear to be any other refuge and as it were asylum, than the keeping a woman, who in the French is called *maitress*. That in kingdoms, where forms and orders of government prevail, matrimonial engagements cannot be contracted by many, till the season of youth is past, inasmuch as offices are first to be served, and property is to be acquired necessary for the support of a house and family, and then first a worthy wife is to be courted, is a known thing; and yet in the preceding season of youth, few are able to keep the springing fountain of virtue closed up, and reserved for a wife; it is better indeed that it should be reserved; but if this cannot be done by reason of the unbridled power of lust, a question occurs, whether there may not be an intermediate means, whereby conjugal love may be prevented from perishing in the mean time. That pellicacy is such a means, appears reasonable from the following considerations: I. That by this means promiscuous inordinate fornications are restrained and limited, and thus a more constricted

state is induced, which is more nearly related to conjugal life. II. That the ardour of venereal propensities, which in the beginning is boiling hot, and as it were burning, is appeased and mitigated; and that thereby the lascivious principle of salaciousness, which is filthy, is tempered by somewhat as it were analogous to marriage. III. By this means too the strength is not cast away, neither are weaknesses contracted, as by vague and unlimited amours. IV. By this means also disease of body, and insaneness of mind are avoided. V. In like manner by this means adulteries are guarded against, which are whoredoms with wives, and debaucheries which are violations of virgins; to say nothing of criminal acts which ought not to be named. For a stripling boy doth not think that adulteries and debaucheries are any thing else than fornications, thus he conceives that one is the same with the other; nor doth he know from reason to resist the enticements of some of the sex, who are proficient in meretricious arts; but in pellicacy, which is a more ordinate and safer fornication, he can learn and see the above distinctions. VI. By pellicacy neither is access given to the four kinds of lusts, which are in the highest degree destructive of conjugal love, viz. the lust of defloration, the lust of varieties, the lust of violation, and the lust of seducing innocences, which are treated of in the following pages. But these observations are not intended

for those, who can check the tide of lust ; nor for those, who can enter into marriage during the season of youth, and offer and impart to their wives the first fruits of their virtue.

460. XIV. THAT PELLICACY IS PREFERABLE TO VAGUE AMOURS, PROVIDED ONLY ONE MISTRESS IS KEPT, AND SHE BE NOT A VIRGIN, NOR A MARRIED WOMAN, AND THE KEEPING BE KEPT SEPARATE FROM CONJUGIAL LOVE. At what time and with what persons pellicacy is preferable to vague amours hath been just now pointed out. I. The reason why only one mistress is to be kept, is, because in case more than one be kept, a polygamical principle gains influence, which induces in man a merely natural state, and thrusts him down into a sensual state, insomuch that he cannot be elevated into a spiritual state, in which conjugal love must be, see n. 338, 339. II. The reason why this mistress must not be a virgin, is, because conjugal love with women acts in unity with their virginity, and hence is the chastity, purity, and sanctity of that love ; wherefore when a woman makes an engagement and allotment of her virginity to any man, it is the same thing as giving him a certificate that she will love him to eternity ; on this account a virgin cannot, from any rational consent, barter away her virginity, unless in case of engagement respecting the conjugal covenant ; it is also the crown of her honour ; wherefore to pre-seize it without covenant of marriage, and

afterwards to discard, is to make a virgin a courtesan, who might have been a bride or chaste wife, or to defraud some man, and each is hurtful. Therefore whosoever takes a virgin, and adjoins her to himself as a mistress, may indeed cohabit with her, and thereby initiate her into the friendship of love, but still with a constant intention, if he doth not play the whoremaster, that she should be or become his wife. III. That the kept mistress must not be a married woman, because this is adultery, is evident. IV. The reason why the love of pellicacy is to be kept separate from conjugal love, is, because those loves are distinct, and therefore ought not to be mixed together; for the love of pellicacy is an unchaste, natural, and external love, whereas the love of marriage is chaste, spiritual, and internal. The love of pellicacy makes distinct the souls of two [persons], and conjoins only the sensual principles of the body; but the love of marriage conjoins souls, and from the union of souls [conjoins] also the sensual principles of the body, until from two they become as one, which is one flesh. V. The love of pellicacy enters only into the understanding, and into those things which depend on the understanding; but the love of marriage enters also into the will, and into those things which depend on the will, consequently into all and singular things of man (*homo*); wherefore if the love of pellicacy becomes the love of marriage, a man

cannot from any principle of right, without the violation of conjugal union, recede; and if he recedes, and marries another [woman], conjugal love perishes in consequence of a breach thereof. It is to be noted, that the love of pellicacy is kept separate from conjugal love, by this condition, that no engagement of marriage be made with the mistress, nor she be induced to form any expectation of marriage. Nevertheless it is better that the torch of the love of the sex should be first lighted with a wife.

461. To the above I shall adjoin the following MEMORABLE RELATION. On a time I discoursed with a novitiate spirit, who, during his abode in the world, meditated much about heaven and hell: (by novitiate spirits are meant men newly deceased, who are called spirits, because they are then spiritual men :) he, as soon as he entered into the spiritual world, began to meditate in like manner about heaven and hell, and seemed to himself, whilst meditating about heaven, to be in joy, and whilst about hell, to be in sorrow. When he observed himself to be in the spiritual world, he immediately asked where heaven was, and where hell, and also what and of what quality both the one and the other were? And reply was made, Heaven is above thy head, and hell is beneath thy feet, for thou art now in the world of spirits, which is

in the middle between heaven and hell ; but what heaven is and hell, and of what quality, we cannot describe in a few words. At that instant, inas-much as he burned with a desire of knowing, he cast himself upon his knees, and prayed devoutly to God that he might be instructed ; and lo ! an angel appeared at his right hand, and raised him up, and said, Thou hast supplicated that thou mightest be instructed concerning heaven and hell, **INQUIRE AND LEARN WHAT DELIGHT IS, AND THOU WILT KNOW ;** and having said this, the angel was taken up. Then the novitiate spirit said with himself, What doth this mean, *Inquire and learn what delight is, and thou wilt know what heaven is and hell, and what their quality ?* But departing from that place, he wandered about, and accosting those he met, said, Tell me, pray, if you please, what delight is ? And some said, What a strange sort of a question ! Who doth not know what delight is ? Is it not joy and gladness ? Wherefore delight is delight, one delight is as another, we know no distinction. Others said, that delight was laughter of the mind, for whilst the mind laughs, the countenance is cheerful, the discourse jocular, the behaviour sportive, and the whole man is in delight. But some said, Delight consists in nothing else but feasting, and delicate eating and drinking, and in getting intoxicated with generous wine, and on such occasions conversing together on various subjects, especially on the

sports of Venus and Cupid. On hearing these relations, the novitiate spirit being indignant, said with himself, These answers are the answers of clowns, and not of men of breeding; these delights are neither heaven nor hell; I wish I could meet with the wise. And he took his leave of them, and inquired where he might find the wise? And at that instant he was seen by a certain angelic spirit, who said, I perceive that thou art kindled with a desire of knowing what is the universal of heaven and the universal of hell, and because this is DELIGHT, I will conduct thee up a hill, where there is every day an assembly of those who scrutinize effects, and of those who investigate causes, and of those who explore ends; there are three companies, and they who scrutinize effects are called spirits of sciences, and abstractedly sciences; and they who investigate causes are called spirits of intelligence, and abstractedly intelligences; and they who explore ends are called spirits of wisdom, and abstractedly wisdoms; directly above them in heaven are angels, who from ends see causes, and from causes effects; from these angels those three companies have illustration. The angelic spirit at that instant taking the novitiate spirit by the hand, led him up the hill, and to the company which consisted of those who explore ends, and are called wisdoms; to these the novitiate spirit said, Pardon me for having ascended to you; the reason is, because from my childhood I have medi-

tated about heaven and hell, and lately came into this world, where I was told by some who were associated to me, that here heaven is above my head, and hell beneath my feet; but they did not say what and of what quality the one and the other is; wherefore becoming anxious by reason of my thoughts being constantly employed on the subject, I prayed to God; and instantly an angel presented himself, and said, *Inquire and learn what delight is, and thou wilt know*; I have inquired, but hitherto in vain; I request therefore that you would teach me, if you please, what delight is. To this the wisdoms replied, Delight is the all of life to all in heaven, and the all of life to all in hell; they who are in heaven have the delight of good and truth, but they who are in hell have the delight of what is evil and false; for all delight is of love, and love is the esse of the life of man, wherefore as man is man according to the quality of his love, so he is man according to the quality of his delight; the activity of love makes the sense of delight; its activity in heaven is with wisdom, and its activity in hell is with insanity; each in its subjects presents delight; but the heavens and the hells are in opposite delights, because in opposite loves; the heavens in the love and thence in the delight of doing good, but the hells in the love and thence in the delight of doing evil; if therefore thou knowest what delight is, thou wilt know what heaven is, and hell, and what their quality.

But inquire and learn further what delight is from those who investigate causes, and are called intelligences ; they are to the right from hence. And he departed, and came to them, and told the cause of his coming, and requested that they would instruct him what delight is? And they, rejoicing at the question, said, It is true that he who knows what delight is, knows what heaven is, and hell, and what is their quality ; the will principle, by virtue whereof man is man, is not moved a single jot but by delight, for the will-principle, considered in itself, is nothing else but an affect and effect of some love, thus of some delight, for it is somewhat pleasing, engaging, and pleasurable, which constitutes the principle of willing ; and whereas the will moves the understanding to think, there doth not exist the least of an idea of thought but from the influent delight of the will ; the reason of this is, because the Lord by influx from himself actuates all things of the soul and all things of the mind with angels, spirits, and men, and actuates by an influx of love and wisdom, and this influx is the essential activity from which comes all delight, which in its origin is called blessed, satisfactory, and happy, and in its derivation is called delightful, pleasant, and pleasurable, and in an universal sense good. But the spirits of hell invert all things appertaining to themselves, thus also they turn good into evil, and the true into the false, delight continually

remaining ; for without the continuance of delight, they would have neither will nor sensation, thus no life. From these considerations it is manifest what and whence the delight of hell is, and what is its quality, also what and whence the delight of heaven is, and what is its quality. Having heard this discourse, he was conducted to the third company, consisting of those who scrutinize effects, and are called sciences. These said, Descend to the inferior earth, and ascend to the superior earth ; in the latter thou wilt perceive and be made sensible of the delights of the angels of heaven, and in the former of the delights of the spirits of hell. But lo ! at that instant, at a distance from them, the ground (*solum*) cleft asunder, and through the cleft there ascended three devils, who appeared on fire from the delight of their love ; and whereas in consociation with the novitiate spirit they conceived, that they three ascended out of hell by proviso, it was said to them, Do not come nearer, but from the place where ye are, give some account of your delights. And they said, Know ye, that every one, whether he be good or evil, is in his own delight, the good in the delight of his good, and the evil in the delight of his evil. And it was asked, What is your delight ? They said, The delight of whoring, of stealing, of defrauding, of blaspheming. Again it was asked, What is the quality of those delights ? They said, To the senses of others they are as stinks arising

from dunghills, and as stench from dead bodies, and as scents from stagnated urine. And it was asked, Are those things delightful to you? They said, Most delightful. And reply was made, Then ye are as unclean beasts which wallow in such things. And they answered, If we are, we are, but such things are the delights of our nostrils. And it was asked, What further account can ye give; They said, That it is allowed every one to be in his delight, even in the most unclean, as it is called, provided he doth not infest good spirits and angels; but whereas by reason of our delight we cannot do otherwise than infest them, therefore we are cast together into workhouses, where we suffer direfully; the holding in and drawing back (*inhibitio et retractio*) of our delights in those houses is what is called hell torment; it is also interior pain. It was then asked, Why have ye infested the good? They replied, That they could not do otherwise: It is, said they, as if we were seized with rage when we see any angel, and are made sensible of the divine sphere about him. It was then said to them, Herein also ye are as wild beasts. And presently, when they saw the novitiate spirit with the angel, they were overpowered with rage, which appeared as the fire of hatred; wherefore to prevent their doing hurt, they were cast back into hell. After these things the angels appeared, who from ends see causes, and by causes effects, who were in the heaven above those three

companies, and these were seen in a bright cloud, which rolling itself downwards by spiral flexures, brought along with it a round garland of flowers, and placed it on the head of the novitiate spirit; and instantly a voice was made to him from thence, This wreath is given thee for this reason, because from childhood thou hast meditated on heaven and hell.

Of CONCUBINAGE.

462. IN the preceding chapter, in treating on fornication, we treated also on pellicacy, and by this latter term was understood the conjunction of an unmarried man with a woman under stipulated conditions; but by concubinage is here meant the conjunction of a man, who has a wife, with a woman in like manner under stipulated conditions. They who do not distinguish genera, use those two terms promiscuously, as if they had one meaning, and thence one signification; but inasmuch as they are two genera, and the term pellicacy agrees with the prior, because a kept mistress (*pellex*) is a courtesan, and the term concubinage agrees with the latter, because a concubine is a substitute partner of the bed, therefore for the sake of separation, ante-nuptial stipulation with a woman is

signified by pellicacy, and post-nuptial by concubinage. Concubinage is here treated of for the sake of order; for from order it is discovered what is the quality of marriage on the one part, and what the quality of adultery on the other part. That marriage and adultery are opposites, hath been already shewn in the chapter concerning their opposition; and the quantity and quality of their opposition cannot be learnt but from the intermediates which intercede, of which intermediates concubinage is one; but whereas there are two kinds of concubinage, and these kinds are to be altogether discriminated, therefore this section, as the foregoing, shall be arranged into its distinct parts as follows: I. *That there are two kinds of concubinage, which differ exceedingly from each other, the one conjointly with a wife, the other apart from a wife.* II. *That concubinage conjointly with a wife is altogether illicit to christians, and is detestable.* III. *That it is polygamy which hath been condemned, and is to be condemned by the christian world.* IV. *That it is scortation, whereby the conjugal principle, which is the most precious jewel of the christian life, is destroyed.* V. *That concubinage apart from a wife, when it is engaged in from causes legitimate, just, and truly conscientious, is not illicit.* VI. *That the legitimate causes of this concubinage are the legitimate causes of divorce, whilst the wife is nevertheless retained at home.* VII. *That the just causes of this concubinage are*

the just causes of separation from the bed. VIII. That the conscientious causes of this concubinage are real and not real. IX. That the real conscientious causes are such as are grounded in what is just. X. But that the conscientious causes not real are such as are not grounded in what is just, although in the appearance of what is just. XI. That they, who from causes legitimate, just, and really conscientious, are engaged in this concubinage, may at the same time be principled in conjugal love. XII. That whilst this concubinage continues, actual conjunction with a wife is not allowable. We proceed to an explication of each article.

463. I. THAT THERE ARE TWO KINDS OF CONCUBINAGE, WHICH DIFFER EXCEEDINGLY FROM EACH OTHER, THE ONE CONJOINTLY WITH A WIFE, THE OTHER APART FROM A WIFE. That there are two kinds of concubinage, which differ exceedingly from each other, and that one kind is to adjoin a substituted partner to the bed, and to live conjointly and at the same time with her and with a wife; and that the other kind is, after legitimate and just separation from a wife, to engage a woman in her stead as a bed-associate; and that these two kinds of concubinage differ as much from each other as dirty linen differs from clean, may be seen by those who take a clear and distinct view of things, but it cannot be seen by those, whose view of things is confused and indistinct; yea, it may be seen by those who are in

conjugal love, but not by those who are in the love of adultery; these latter are in the night respecting all derivations of the love of the sex, whereas the former are in the day respecting such derivations. Nevertheless, they who are in adultery, can see those derivations and their discriminations, not indeed in themselves from themselves, but from others whilst they hear them; for an adulterer hath a like faculty with a chaste conjugal partner of elevating the understanding; but an adulterer, after that he hath acknowledged the discriminations which he hath heard from others, still obliterates them, whilst he immerses his understanding in his filthy pleasure; for the chaste and unchaste [principles], and the sane and insane, cannot abide together, but they may be distinguished by the understanding separated. On a time, they in the spiritual world, who did not regard adulteries as sins, were questioned by me, whether they knew a single distinction between fornication, pellicacy, the two kinds of concubinage, and between the degrees of adultery? They said, that they were all alike. And they were questioned whether marriage was distinguishable? And they looked around to see whether any of the clergy were present, and whilst they were not present, they said, That in itself it is like the rest. The case was otherwise with those, who in the ideas of their thought regarded adulteries as sins; these said, that in their interior ideas, which

are of perception, they saw distinctions, but had not yet studied to discern and know them asunder. This I can assert as a fact, that those discriminations are perceived by the angels of heaven as to their minutiae. In order therefore that it may be manifest, that there are two kinds of concubinage opposite to each other, one whereby conjugal love is abolished, the other whereby it is not abolished, the damnable kind shall be first described, and afterwards the other which is not hurtful.

464. II. THAT CONCUBINAGE CONJOINTLY WITH A WIFE IS ILLICIT TO CHRISTIANS, AND DETESTABLE. The reason why it is illicit is, because it is contrary to the conjugal covenant; and the reason why it is detestable is, because it is contrary to religion; and what is contrary to religion, and at the same time to the conjugal covenant, is contrary to the Lord; wherefore as soon as any one, without a real conscientious cause, adjoins a concubine to a wife, heaven is closed to him, and by the angels he is no longer numbered amongst christians. From that time also he despises the things of the church and of religion, and afterwards doth not lift his face above nature, but turns himself to her, as to a deity, who favours his lust, from whose influx his spirit next receives animation. The interior cause of this apostasis will be opened in what follows. That this concubinage is detestable, the man himself, who is guilty of it, doth not see, because after the closing of heaven he

becomes spiritual insanity; but a chaste wife hath a clear view of it, because she is conjugal love, and this love nauseates such concubinage; wherefore also several of such wives are reluctant to actual conjunction with their men afterwards, as to that which would contaminate their chastity by the contagion of lust adhering to the men from their courtezans.

465. III. THAT IT IS POLYGAMY, WHICH HATH BEEN CONDEMNED, AND IS TO BE CONDEMNED BY THE CHRISTIAN WORLD. That simultaneous concubinage, or concubinage conjoined with a wife, is polygamy, although not acknowledged, because not declared, and thus not called so by any law, must be evident to every person of common discernment; for a woman taken into keeping, and made partaker of the conjugal bed, is as a wife. That polygamy hath been condemned, and is to be condemned by the christian world, hath been evinced in the chapter on polygamy, especially from these articles therein, That it is not allowed a christian to marry more than one wife, n. 338. And that a christian, if he marries more wives than one, not only commits natural adultery, but also spiritual adultery, n. 339. That it was permitted to the Israelitish nation, because with that nation there was not a christian church, n. 340. From these considerations it is evident, that to adjoin a concubine to a wife, and to make each a partner of the bed, is filthy polygamy.

466. IV. THAT IT IS SCORTATION, WHEREBY THE CONJUGIAL PRINCIPLE, WHICH IS THE MOST PRECIOUS JEWEL OF THE CHRISTIAN LIFE, IS DESTROYED. That it is a scortation more opposite to conjugal love than the common scortation, which is called simple adultery; and that it is a deprivation of every faculty and inclination to conjugal life, which is implanted in christians from nativity, may be evinced by arguments which will have great weight with the reason of a wise man. In regard to the FIRST POSITION, that simultaneous concubinage, or concubinage conjoined with a wife, is scortation more opposite to conjugal love than common scortation, which is called simple adultery, it may be seen from these considerations; that in common scortation, or simple adultery, there is not a love analogous to conjugal love, for it is only a heat of the flesh, which instantly defervesces, and sometimes does not leave any trace of love behind it towards its object; wherefore this effervescing lasciviousness, if it is not from a purposed or confirmed principle, and if the person guilty of it repents, derogates only a very little from conjugal love. It is otherwise in the case of polygamical scortation; herein there is a love analogous to conjugal love, for it doth not defervesce, is not dissipated, nor doth it pass off into nothing after effervescence, as the foregoing, but it remains, renews, and strengthens itself, and so far takes away from love to the wife,

and in the place thereof induces cold towards the wife; for in such case it regards the concubine courtezan as lovely from a freedom of the will, in that it can recede if it pleases, which freedom is begotten in the natural man, and because this freedom is thence grateful, it supports that love; and moreover, with a concubine the union with allurements is nearer than with a wife; but on the other hand, it does not regard a wife as lovely, by reason of the debt of cohabitation with her enjoined by the covenant of life, which in such case it perceives as more forced in consequence of the freedom enjoyed with another [woman]; that love for a conjugal partner grows cold, and that she grows vile, in the same degree that love for one courtezan grows warm, and that she is held in estimation, is manifest. As to what concerns the SECOND POSITION, that simultaneous concubinage, or concubinage conjoined with a wife, deprives a man of all faculty and inclination to conjugal life, which is implanted in christians from nativity, it may be seen from the following considerations: that so far as love to a conjugal partner is transcribed into love to a concubine, so far the former love is rent, is exhausted, and emptied out, as hath been just now shewn above; that this is effected by a closing of the interiors of the natural mind, and an opening of the inferior principles thereof, may appear from the seat of the inclination with christians to love one of the sex, as being in the

inmost principles, and that this seat may be shut up, but cannot be extirpated. The reason why an inclination to love one of the sex, and also a faculty to receive that love, is implanted in christians from nativity, is, because that love is from the alone Lord, and is made [a love] of religion, and in christendom the Lord's divine [principle] is acknowledged and worshiped, and religion is from his Word, hence there is a grafting thereof, and also a transplanting from generation to generation. It was said, that the above christian conjugal principle perishes by polygamical scortation, but thereby is meant, that with the christian polygamist it is closed and intercepted, but still is capable of being resuscitated in his posterity, as is the case with the likeness of a grandfather and great-grandfather returning in a grandson and great-grandson. Hence it is that that conjugal principle is called the most precious jewel of the christian life, and above, n. 457, 458, the storehouse of human life, and the reconditory of christian religion. That that conjugal principle, by polygamical scortation, is destroyed with the christian who is principled in such scortation, is manifest from this consideration, that he cannot, like a mahometan polygamist, love a concubine and a wife equally, but that so far as he loves a concubine, or is warm towards her, so far he doth not love a wife, but is so far cold towards her; and what is yet more detestable, so far he also in heart

acknowledges the Lord only as a natural man, and as the son of Mary, and not at the same time as the Son of God, and likewise so far makes light of religion. But it is well to be noted, that this is the case with those who add a concubine to a wife, and conjoin themselves actually with each, and not at all with those, who, from legitimate, just, and truly conscientious causes, separate themselves, and keep apart from a wife as to actual love, and have a woman in keeping. We proceed to treat of this kind of concubinage.

467. V. THAT CONCUBINAGE APART FROM A WIFE, WHEN IT IS ENGAGED IN FROM CAUSES LEGITIMATE, JUST, AND TRULY CONSCIENTIOUS, IS NOT ILLICIT. What causes are meant by legitimate, what by just, and what by truly conscientious, will be shewn in their order; the bare mention of the causes is here premised, that this concubinage, which is now treating of in the subsequent articles, may be distinguished from the foregoing concubinage.

468. VI. THAT THE LEGITIMATE CAUSES OF THIS CONCUBINAGE ARE THE LEGITIMATE CAUSES OF DIVORCE, WHILST THE WIFE IS NEVERTHELESS RETAINED AT HOME. By divorce is meant the abolition of the conjugal covenant, and thence a plenary separation, and after this, an intire liberty to marry another wife; the one only cause of this total separation or divorce is scortation, according to the Lord's precept, Matt. xix.

9. To the same cause are to be referred manifest obscenities, which bid defiance to the restraints of modesty, and fill and infest the house with flagitious practices of lewdness, giving birth to scortatory immodesty, and the dissolution of the whole mind therein. To these things may be added malicious desertion, which involves scortation, and causes a wife to commit whoredom, and thereby to be divorced, Matt. v. 32. These three causes, inasmuch as they are legitimate causes of divorce, the first and third before a public judge, and the middle one before the man himself as judge, are also legitimate causes of concubinage; but when the adulterous wife is retained at home. The reason why scortation is the one only cause of divorce is, because it is diametrically opposite to the life of conjugal love, and destroys it even to a total extinction of it, see above, n. 255.

469. The reasons why the adulterous wife, by the generality of men, is still retained at home, are, 1. Because the man is afraid to produce witnesses in a court of justice against his wife, to accuse of adultery, and thereby to make the crime public; for unless eye-witnesses, or evidences to the same amount, were produced to convict her, he would be loaded with secret reproaches in companies of men, and with open reproaches in companies of women. 2. He is afraid also lest his adulteress should have the cunning to clear her conduct, and likewise lest the judges should shew

favour to her, and thus his name suffer in the esteem of the public. 3. Moreover, there may be conveniences of domestic uses, which may make separation from the house unadvisable; as in case there are children, towards whom also the adultress hath maternal love; in case mutual offices intercede and conjoin, which cannot be rent asunder; in case the wife hath connection with and dependence upon her relatives, whether on the father's or mother's side, and hope of receiving an increase of fortune from them; in case he lived with her in the beginning in habits of agreeable intimacy; and in case she, after that she became meretricious, hath the skill to soothe the man with engaging pleasantries and pretended civility, to prevent blame being imputed to herself; not to mention other cases, which, inasmuch as in themselves they are legitimate causes of divorce, are also legitimate causes of concubinage; for causes of retention at home do not take away the cause of divorce, supposing her guilty of scortation. Who, but a person of vile character, can fulfil the duties of the conjugal bed, and at the same time have commerce with a strumpet? If instances of this sort are occasionally to be met with, no conclusions are to be drawn from them.

470. VII. THAT THE JUST CAUSES OF THIS CONCUBINAGE ARE THE JUST CAUSES OF SEPARATION FROM THE BED. There are legitimate causes of separation, and there are just causes; legitimate

causes are enforced by edicts from judges, and just causes by edicts adjudged by the man alone. The causes both legitimate and just of separation from the bed, and also from the house, were enumerated in a compendium above, n. 252, 253; of which VITIATED STATES OF BODY are diseases whereby the whole body is so far infected, that the contagion may prove fatal; of this nature are malignant and pestilential fevers, leprosies, the venereal disease, cancers; also diseases whereby the whole body is so far weighed down, as to admit of no consociability, and from which exhale dangerous effluvia and noxious vapours, whether from the surface of the body, or from its inward parts, in particular from the stomach and lungs: from the surface of the body proceed malignant pocks, warts, pustules, scorbutic phthisic, virulent scab, especially if the face be defiled hereby: from the stomach proceed foul, stinking, and rank eructations; from the lungs, filthy and putrid exhalations arising from imposthumes, ulcers or abscesses, or from vitiated blood or serum. Besides these there are also other diseases of various names, as the lipothamia, which is a total faintness of body, and defect of strength; the paralysis, which is a loosing and relaxation of the membranes and ligaments which serve for motion; the epilepsy; permanent infirmity arising from the apoplexy; certain chronical diseases; the iliac passion, rupture; besides other diseases, which the science of

pathology teaches. VITIATED STATES OF MIND, which are just causes of separation from the bed and from the house, are madness, frenzy, furious wildness, actual foolishness and idiotism, loss of memory, and the like. That these causes are just causes of concubinage, inasmuch as they are just causes of separation, reason sees without the help of a judge.

471. VIII. THAT THE CONSCIENTIOUS CAUSES OF THIS CONCUBINAGE ARE REAL AND NOT REAL. Inasmuch as besides just causes, which are just causes of separation, and thence become just causes of concubinage, there are also conscientious causes, which depend on judgment and justice appertaining to the man, therefore these also are to be mentioned; but whereas the judgments of justice may be perverted, and be converted by confirmations into appearances of what is just, therefore these causes are distinguished into conscientious real and not real, and are described apart.

472. IX. THAT CONSCIENTIOUS REAL CAUSES ARE SUCH AS ARE GROUNDED IN WHAT IS JUST. To know these causes, it may be sufficient to recount some of them, as no natural affection towards children, and consequent rejection of them, intemperance, drunkenness, uncleanness, immodesty, a desire of promulgating family secrets, of disputing, of striking, of taking revenge, of doing evil, of stealing, of deceiving; internal dissimilitude, whence comes antipathy; froward require-

ment of the conjugal debt, whence the man becomes a cold stone; application to magic and witchcraft; an extreme degree of impiety; and other similar evils.

473. There are also milder causes, which are conscientious real causes, and which separate from the bed, and yet not from the house; as cessation of procreation on the part of the wife in consequence of advanced age, and thence a reluctance and opposition to actual love, whilst the ardour thereof still continues with the man; besides similar cases, in which rational judgment sees what is just, and which do not hurt the conscience.

474. X. THAT CONSCIENTIOUS CAUSES NOT REAL ARE SUCH AS ARE NOT GROUNDED IN WHAT IS JUST, ALTHOUGH IN THE APPEARANCE OF WHAT IS JUST. These are known from the conscientious real causes above mentioned, which, if not rightly explored, may appear as just, and yet are unjust; as that times of abstinence are required after the bringing forth children, transitory sicknesses of wives, from these and other causes a check to procreation, polygamy permitted to the Israelites, and other like causes of no weight as grounded in justice; these are fabricated by the men after the contracting of cold, whilst unchaste lusts have deprived them of conjugal love, and have infatuated them with an idea of its likeness to scortatory love. Such men, whilst they engage in concubinage to prevent defamation, make such

spurious and fallacious causes real and genuine, and very frequently also forge and charge them against the wife, the citizen friends assenting to and re-echoing them according to favour.

475. XI. THAT THEY, WHO FROM CAUSES LEGITIMATE, JUST, AND REALLY CONSCIENTIOUS, ARE ENGAGED IN THIS CONCUBINAGE, MAY BE PRINCIPLED AT THE SAME TIME IN CONJUGIAL LOVE. It is said, that they may be principled at the same time in conjugal love, and thereby is meant, that they may keep this love stored up in themselves; for this love, in the subject in which it is, doth not perish, but is quiescent. The reasons why conjugal love is preserved with those, who prefer marriage to concubinage, and enter into the latter from the causes above mentioned, are these; that this concubinage is not repugnant to conjugal love; that it is not a separation from it; that it is only a clothing encompassing it about; that this clothing is taken away from them after death. I. That this concubinage is not repugnant to conjugal love, follows from what was proved above, viz. that such concubinage, when engaged in from causes legitimate, just, and really conscientious, is not illicit, n. 467 to 473. II. That this concubinage is not a separation from conjugal love; for when causes legitimate, or just, or really conscientious, intercede, persuade, compel, conjugal love with marriage is not separated, but is only interrupted,

and love interrupted, and not separated, remains in the subject; the case in this respect is like that of a person, who, being appointed to a function which he loves, is detained from it by company, or by public shews, or by a journey, still he doth not lose the love of his function; it is also like that of a person who loves generous wine, and who, whilst he drinks wine of an inferior quality, doth not lose his taste and appetite for that which is generous. III. The reason why the above concubinage is only a clothing of conjugal love encompassing it about is, because the love of concubinage is natural, and the love of marriage is spiritual, and natural love is a veil (or covering) to spiritual, whilst this latter is intercepted; that this is the case, is unknown to the lover, because spiritual love is not made sensible of itself, but by natural love, and is made sensible as delight, in which is blessedness from heaven; but natural love by itself is made sensible only as delight. IV. The reason why this veil (or covering) is taken away after death is, because then man from natural becomes spiritual, and instead of a material body enjoys a substantial one, wherein natural delight grounded in spiritual is made sensible in its eminence. That this is the case, I have heard from communication with some in the spiritual world, even from kings there, who in the natural world had engaged in concubinage from conscientious real causes.

476. XII. THAT WHILST THIS CONCUBINAGE CONTINUES, ACTUAL CONJUNCTION WITH A WIFE IS NOT ALLOWED. The reason is, because in such case conjugal love, which in itself is spiritual, chaste, pure, and holy, becomes natural, is contaminated, is disregarded, and thereby perishes; wherefore that this love may be preserved, it is expedient that concubinage grounded in conscientious real causes, n. 472, 473, be engaged in with one, and not with two together.

477. To the above shall be adjoined the following MEMORABLE RELATION. I heard a certain spirit, a youth, recently deceased, boasting of his scortations, and eager to establish his reputation as a man of superior masculine powers; and in the insolence of boasting he thus expressed himself: What is more dismal than for a man to imprison his love, and to confine himself to one woman? And what more delightful than to set the love at liberty? Who doth not grow tired of one, and who is not revived by several? What is sweeter than promiscuous liberty, variety, deflorations, schemes to elude husbands, and plans of scortatory hypocrisy? Do not these things, which are obtained by cunning, by deceit, and by theft, delight the inmost principles of the mind? On hearing these things the by-standers said, Speak not in such terms; thou knowest not where thou art, and

with whom thou art; thou art but lately come hither; hell is beneath thy feet, and heaven is over thy head; thou art now in the world which is the middle between those two, and is called the world of spirits; here arrive, and here are collected, all who depart out of the world, and are explored as to their quality, and are prepared, the wicked for hell, and the good for heaven; possibly thou still retainest what thou hast heard from priests in the world, that whoremongers and adulterers are cast down into hell, and that chaste conjugal partners are elevated into heaven. At this the novitiate laughed, saying, What is heaven, and what is hell? Is it not heaven where any one is free, and is not he free who is allowed to love as many as he pleases? And is not it hell where any one is a servant, and is not he a servant who is obliged to adhere to one? But a certain angel, looking down from heaven, heard what was said, and broke off the discourse, lest it should proceed further to profane marriages; and he said to him, Come up hither, and I will shew thee to the life what heaven is, and what hell, and what the quality of this latter is to confirmed scortators. And he shewed the way, and he ascended; and after reception he was led first into a paradisiacal garden, where were fruit-trees and flowers, which from their beauty, pleasantness, and fragrance, filled the mind (*animos*) with the delights of life; when he saw these things, he admired them with great

admiration, but he was then in external vision, such as he had enjoyed in the world when he saw like objects, and in this vision he was rational; but in the internal vision, in which scortation was the principal agent, and occupied every point of thought, he was not rational; wherefore the external vision was closed, and the internal was opened; and when this latter was opened, he said, What do I see now? Is it not straw and dry wood? And what do I smell now? Is it not a stench? What is become of those paradisiacal objects? And the angel said, They are near at hand and are present, but they do not appear before thy internal sight, which is scortatory, for it turns celestial things into infernal, and sees only opposites. Every man (*homo*) hath an internal mind and an external mind, thus an internal sight and an external sight; with the wicked the internal mind is insane, and the external is wise; but with the good the internal mind is wise, and from this also the external; and as the mind is, so man in the spiritual world sees objects. After this the angel, by virtue of the power which was given him, closed his internal sight, and opened the external, and led him away through gates towards the middle point of the habitations, and he saw magnificent palaces of alabaster, of marble, and of various precious stone, and near them porticos, and round about pillars overlaid and encompassed with stupendous insignia and decorations. When he saw these things, he

was amazed, and said, What do I see? I see magnificent objects in their own real magnificence, and architectonic objects in their own real art: but at that instant the angel again closed his external sight, and opened the internal, which was evil because filthily scortatory; hereupon he exclaimed, saying, What do I now see? Where am I? What is become of those palaces and magnificent objects? I see confused heaps, rubbish, and places full of caverns. But presently he was brought back again to his external sight, and introduced into one of the palaces, and he saw the decorations of the gates, of the windows, of the walls, and of the ceilings, and especially of the utensils, over which, and round about which, were celestial forms of gold and precious stones, which cannot be described by any language, nor be delineated by any art; for they were above the ideas of language, and above the notions of art. On seeing these things he again exclaimed, These are the very essence of whatever is wonderful, which the eye had in no case seen. But instantly, as before, his internal sight was opened, the external being closed, and he was asked what he then saw? And he replied, Nothing but decayed piles of bulrushes in this place, of straw in that, and of firebrands in a third. But yet again he was brought into an external state of mind, and some virgins were presented, who were distinguished beauties, because images of celestial affection, and they with

the sweet voice of their affection accosted him, and instantly, on seeing and hearing them, his countenance changed, and he returned of himself into his internals, which were scortatory, and whereas such internals cannot endure any thing of celestial love, and neither on the other hand are endured by celestial love, therefore both parties vanished away, the virgins out of sight of the man, and the man out of sight of the virgins. After this, the angel instructed him concerning the ground and origin of the inversions of the state of his sights, saying, I perceive that in the world, from which thou art come, thou hast been two-fold, in internals having been altogether another man than what thou hast been in externals; in externals thou hast been a civil, moral, and rational man; whereas in internals, thou hast been not civil, not moral, neither rational, because a scortator and adulterer; and such men, whilst it is allowed them to ascend into heaven, and they are there kept in their externals, can see the heavenly things contained therein, but when their internals are opened, instead of heavenly things they see infernal. Know however, that with every one in this world, externals are successively closed, and internals are opened, and thereby they are prepared for heaven or for hell; and whereas the evil of scortation defiles the internals of the mind above every other evil, thou must needs be conveyed down to the defiled principles of thy love,

and these are in the hells, where the caverns are full of stench arising from dunghills. Who cannot know from reason, that an unchaste and lascivious principle in the world of spirits is impure and unclean, and thus that nothing more pollutes and defiles man, and induces in him an infernal principle? Wherefore take heed how thou boastest any longer of thy whoredoms, as possessing masculine powers therein above other men; I advertise thee before hand, that thou wilt become feeble, inso-much that thou wilt scarce know where thy masculine (power or principle) is; such is the lot which awaits those who boast of their scortatory ability. On hearing these words he descended, and returned into the world of spirits, and to his former companions, and discoursed with them modestly and chastely, but not for any considerable length of time.

*Of ADUULTERIES, and their GENERA and
DEGREES.*

478. **NONE** can know there is any evil in adultery, who judge of it only from externals, for in externals it is like unto marriage; such external judges, on mention being made of internals, and on being told that externals derive thence their

good or their evil, say with themselves, What are internals? Who seeth them? Is not this climbing above the sphere of every one's intelligence? Such persons are like unto those, who accept all pretended good as genuine voluntary good; and who decide upon man's wisdom from the elegance of his discourse; or who respect the man himself, from the richness of his dress, and the magnificence of his equipage, and not from his internal habit, which is that of judgment grounded in the affection of good. This manner of judging, also, is like judging of the fruit of a tree, and of any esculent plant, from the sight and touch only, and not of its goodness from flavour and science: such is the conduct of all those who are unwilling to perceive any thing respecting the internals of man: hence comes the wild infatuation of several at this day, in that they see nothing of evil in adulteries, yea that they conjoin marriages with them in the same marriage-chamber, that is, make them altogether alike; and this only by reason of the appearance of similitude in externals. That this is the case, was evinced by this experimental proof: on a time there were convoked from Europe, by the angels, some hundreds of those who were distinguished by their genius, their erudition, and their wisdom; and they were questioned concerning the distinction between marriage and adultery, and intreated to consult the rational powers of their understandings; and after consultation, all,

except ten, replied, that forensic law constitutes the only distinction, for the sake of some emolument, which [distinction] indeed may be known, but still be accommodated by civil prudence. They were next asked, Whether they saw any thing of good in marriage, and any thing of evil in adultery? They returned for answer, that they did not see any rational evil and good. Being questioned whether they saw any thing of sin? they said, Where is the sin? Is not the act alike? At these answers the angels were amazed, and exclaimed, Oh the gross stupidity of the age! Who can measure its quality and quantity? On hearing this exclamation, the hundreds of the wise ones turned themselves, and said one amongst another with loud laughter, Is this gross stupidity? Is it possible for any wisdom to be given for conviction, that to love another person's wife merits eternal damnation? But that adultery is spiritual evil, and thence moral evil, and civil evil, and diametrically contrary to the wisdom of reason; also that the love of adultery is from hell and returns to hell, and that the love of marriage is from heaven and returns to heaven, hath been demonstrated in the first chapter of this part, concerning the opposition of scortatory love and of conjugal love. But whereas all evils, as all goods, partake of latitude and altitude, and according to latitude they have genera, and according to altitude they have degrees, therefore to the intent that adulteries may

be known as to each dimension, they shall first be arranged into their genera, and afterwards into their degrees; and this shall be done in the following series: I. *That there are three genera of adulteries, simple, duplicate, and triplicate.* II. *That simple adultery is that of an unmarried man with another's wife, or of an unmarried woman with another's husband.* III. *That duplicate adultery is that of a husband with another's wife, or of a wife with another's husband.* IV. *That triplicate adultery is with relations by blood.* V. *That there are four degrees of adulteries, according to which their predications, charges of blame, and after death imputations have place.* VI. *That adulteries of the first degree are adulteries of ignorance, which are committed by those, who cannot as yet, or cannot at all, consult the understanding, and thence check them.* VII. *That adulteries in such cases are mild.* VIII. *That adulteries of the second degree are adulteries of lust, which are committed by those, who indeed are able to consult the understanding, but by reason of contingent causes at the moment are not able.* IX. *That adulteries committed by such persons are imputatory, according as the understanding afterwards favours or doth not favour them.* X. *That adulteries of the third degree are adulteries of the reason, which are committed by those, who with the understanding confirm themselves in the persuasion that they are not evils of sin.* XI. *That the adulteries committed by such persons are griev-*

ous, and are imputed according to confirmations.

XII. That adulteries of the fourth degree are adulteries of the will, which are committed by those, who make them lawful and pleasing, and who do not think them of importance enough to consult the understanding respecting them. XIII. That the adul-

teries committed by these persons are most grievous, and are imputed to them as evils of purpose, and remain with them as guilt. XIV. That adulteries

of the third and fourth degrees are evils of sin, according to the quantity and quality of the understanding and will in them, whether they are committed in act, or are not committed in act. XV. That

adulteries grounded in purpose of the will, and adulteries grounded in confirmation of the understanding, render men natural, sensual, and corporeal. XVI.

And this to such a degree, that at length they reject from themselves all things of the church and of religion. XVII. That nevertheless they have the

powers of human rationality like other men. XVIII.

But that they use that rationality whilst they are in externals, but abuse it whilst in their internals.

We proceed to an explication of each article.

479. I. THAT THERE ARE THREE GENERA OF ADULTERIES, SIMPLE, DUPLICATE, AND TRIPPLICATE. The creator of the universe hath distinguished all and singular the things, which he hath created, into genera, and each genus into species, and hath discriminated each species, and each discrimination in like manner, and so forth,

to the end that an image of what is infinite may exist in a perpetual variety of qualities. Thus the creator of the universe hath distinguished goods and their truths, and in like manner evils and their falses after that they gained birth. That he hath distinguished all and singular things in the spiritual world into genera, species, and differences, and that he hath collated together into heaven all goods and truths, and into hell all evils and falses, and that he hath arranged these latter principles in an order diametrically opposite to the former, may appear from what is discovered in a work concerning HEAVEN AND HELL, published at London in the year 1758. That in the natural world he hath also thus distinguished and doth distinguish goods and truths, likewise evils and falses, appertaining to men, and thereby men themselves, may be known from their lot after death, in that the good enter into heaven, and the evil into hell. Now whereas all things relating to good, and all things relating to evil, are distinguished into genera, species, and so forth, therefore marriages are distinguished into the same, and in like manner the opposites of marriages, which are adulteries.

480. II. THAT SIMPLE ADULTERY IS THAT OF AN UNMARRIED MAN WITH ANOTHER'S WIFE, OR AN UNMARRIED WOMAN WITH ANOTHER'S HUSBAND. By adultery here and in the following pages is meant scortation opposite to marriage;

it is opposite, because it violates the covenant of life contracted between married partners ; it rends asunder their love, it defiles it, and closes the union that was begun at the time of betrothing, and strengthened in the beginning of marriage ; for the conjugal love of one man with one wife, after engagement and covenant, unites souls ; this union adultery doth not dissolve, because it cannot be dissolved, but it closes it, as he who stops up a fountain at its source, and thence obstructs its stream, and fills the cistern with filthy and stinking waters ; in like manner conjugal love, the origin of which is a union of souls, is daubed with mud and covered by adultery ; and when it is so daubed with mud, there arises up from beneath the love of adultery, and as this love increases, it becomes fleshly, and rises in insurrection against conjugal love, and destroys it. Hence is the opposition of adultery and of marriage.

481. That it may be further known what is the gross stupidity of this age, in that there is not seen any thing of sin in adultery, by those who have at this day the reputation of wisdom, as was just above discovered by the angels, n. 478, I shall here adjoin the following MEMORABLE RELATION. “ There were certain spirits, who, from “ habit acquired in the life of the body, infested “ me with peculiar cunning, and this by a softish “ influx as it were waving, such as is the usual “ influx of well-disposed spirits ; but it was per-

“ceived that there was in them craftiness, and
“such like semblances, to the intent that they
“might engage attention and deceive. At length
“I entered into discourse with one of them, who,
“it was told me, had been the general of an army
“whilst he lived in the world : and whereas I per-
“ceived that in the ideas of his thought there was
“a lascivious principle, I discoursed with him in
“spiritual discourse with representatives, which
“fully expresses what is intended to be said, and
“several things in a moment. He said, that
“in the life of the body in the former world
“he had made no account of adulteries : but it
“was given to tell him, that adulteries are wicked,
“although from the delights attending them, and
“from the persuasion therein grounded, they ap-
“pear not wicked but allowable to the adulterer;
“which also he might know from this considera-
“tion, that marriages are seminaries of the human
“race, and thence also the seminaries of the hea-
“venly kingdom, and therefore that they ought
“not to be violated, but to be accounted holy ;
“also from this consideration, that he ought to
“know, as being in the spiritual world, and in a
“state of perception, that conjugal love descends
“from the Lord through heaven, and that from
“that love, as from a parent, is derived mutual love,
“which is the firmament of heaven ; and further
“from this consideration, that adulterers, when-
“soever they only approach the heavenly societies,

“ are made sensible of their own stench, and throw
“ themselves headlong thence towards hell; at
“ least he might know, that to violate marriages
“ is contrary to divine laws, contrary to the civil
“ laws of all kingdoms, also contrary to the
“ genuine light of reason, and thereby contrary
“ to the right of nations, because contrary to
“ order both divine and human; not to mention
“ other considerations. But he replied, that he
“ entertained no such thoughts in the former life:
“ he was willing to reason whether the case was so
“ or not; but he was told, that truth doth not
“ admit of reasonings, inasmuch as they favour
“ the delights of the flesh against the delights of
“ the spirit, the quality of which latter delights
“ he was ignorant of; and that he ought first to
“ think concerning those things which have been
“ said, because they are true; or to think from
“ that principle which is very well known in the
“ world, that no one ought to do to another what
“ he is not willing another should do to him; and
“ thus, if any one had in such a manner deceived
“ his wife, whom he had loved, as is the case in
“ the beginning of every marriage, and he had
“ been in a state of wrath on the occasion, and
“ had spoken from that state, whether he himself
“ also would not then have detested adulteries, and
“ being a man of strong parts, would not have
“ confirmed himself against them more than other
“ men, even to condemning them to hell; and

“ being the general of an army, and having stout
“ associates, whether he would not, in order to
“ prevent disgrace, either have put the adulterer
“ to death, or have ejected the adultress from his
“ house.”

482. III. THAT DUPLICATE ADULTERY IS THAT OF A HUSBAND WITH ANOTHER'S WIFE, OR OF A WIFE WITH ANOTHER'S HUSBAND. This adultery is called duplicate, because it is committed by two, and on each side the marriage-covenant is violated, wherefore it is also twofold more grievous than the former. It was said above, n. 480, that the conjugal love of one man with one wife, after engagement and covenant, unites souls, and that that union is that very love in its origin, and that this [origin] is closed and stopped up by adultery, as the source and stream of a fountain; that the souls of two unite themselves together, when love to the sex is confined to one of the sex, which is the case when a virgin gives herself wholly by a covenant to a youth, and on the other hand a youth gives himself wholly by a covenant to a virgin, is clearly manifest from this consideration, that the lives of each unite themselves, consequently the souls, because souls are the first principles of life: this union of souls cannot possibly subsist but in monogamical marriages, or the marriages of one man with one wife, but not in polygamical marriages, or those of one man with several wives, because in these latter marriages the

love is divided, in the former united. The reason why conjugal love in its supreme abode is spiritual, holy, and pure, is, because the soul of every man by virtue of its origin is celestial, wherefore it receives influx immediately from the Lord, for it receives from him the marriage of love and wisdom, or of good and truth, and this influx makes man (*homo*), and distinguishes man from beasts. From this union of souls, conjugal love, which is there in its spiritual sanctity and purity, flows down into the life of the whole body, and fills it with blessed delights, so long as its vein remains open, which is the case with those who are made spiritual by the Lord. That nothing else but adultery closes and stops up this abode of conjugal love, this its origin, or fountain, and its vein, is evident from the Lord's words, that it is not lawful to put away a wife, and marry another, except on account of adultery, Matt. xix. 4 to 9; and also from what is said in the same passage, that he who marrieth her that is put away committeth adultery, verse 9. When therefore that pure and holy fountain is stopped up, as was said above, it is clogged about with filthiness of sundry kinds, as a jewel with dung, or as bread with vomit, which things are altogether opposite to the purity and sanctity of that fountain, or of conjugal love; from which opposition comes conjugal cold, and according to this cold is the lascivious voluptuousness of scortatory love, which consumes

itself of its own accord: the reason why this is an evil of sin is, because the holy [principle] is covered, and thereby its vein into the body is obstructed, and in the place thereof a profane principle succeeds, and the vein of this principle into the body is opened, whence man from celestial becomes infernal.

483. To the above I shall adjoin some particulars from the spiritual world, which are worthy to be related. “ I have been informed in that world, “ that some married men are inflamed with the “ lust of committing whoredom with maids or “ virgins; some with those who are not maids but “ harlots; some with married women or wives; “ some with women of the above description who “ are of noble descent; and some with such as are “ not of noble descent; that this is the case, was “ confirmed to me by several instances from the “ various kingdoms in that world. Whilst I was “ meditating concerning the variety of such lusts, “ I asked, Whether there are any who find all “ delight with the wives of others, and none with “ unmarried women? Wherefore to convince me “ that such spirits exist, there were several brought “ to me from a certain kingdom, who were obliged “ to speak according to their libidinous principles; “ these declared, that it was, and still is, their “ sole pleasure and delight to commit whoredom “ with the wives of others; and that they look

“ out for such as are beautiful, and hire them for
“ themselves at a great price according to their
“ opulence; and in general bargain about the
“ price with the wife alone. I asked, why they
“ do not hire for themselves unmarried women?
“ They said, that they hold this a common (or
“ cheap) thing, which in itself is vile, and in
“ which there is nothing of delight. I asked also,
“ whether those wives afterwards return to their
“ own men, and live with them? They replied,
“ that they either do not return, or return cold,
“ because they are made courtezans. Afterwards
“ I asked seriously, whether they ever thought,
“ or now think, that this is twofold adultery, be-
“ cause they do this at the time they have wives of
“ their own, and that such adultery depopulates
“ man (*homo*) of all spiritual good? But at this
“ several who were present laughed, saying, What
“ is spiritual good? Nevertheless I was still
“ urgent, saying, What is more detestable than
“ for a man to mix his soul with the soul of a
“ husband in his wife? Do not ye know, that
“ the soul of a man is in his seed? Hereupon
“ they turned themselves away, and muttered,
“ What harm can this do there? At length I said,
“ Although ye do not fear divine laws, do not ye
“ fear civil laws? They replied, No, we only fear
“ certain of the ecclesiastical order, but we conceal
“ this in their presence, and if we cannot conceal
“ it, we keep upon good terms with them. I

“ afterwards saw the former divided into companies, and some of the latter cast into hell.

484. IV. THAT TRIPLICATE ADULTERY IS WITH RELATIONS BY BLOOD. This adultery is called triplicate, because it is threefold more grievous than the two former. What are the consanguinities, or remains of the flesh, which are not to be approached, may be seen recounted, Levit. xviii. 6 to 17. The reasons why these adulteries are threefold more grievous than the two above-mentioned, are internal and external; the internal reasons are grounded in the correspondence of those adulteries with the violation of spiritual marriage, which is that of the Lord and the church, and thence of good and of truth; but the external reasons are for the sake of guards, to prevent man becoming a beast: we have not leisure however to proceed to the further discovery of these reasons.

485. V. THAT THERE ARE FOUR DEGREES OF ADULTERIES, ACCORDING TO WHICH THEIR PREDICATIONS, CHARGES OF BLAME, AND AFTER DEATH IMPUTATIONS HAVE PLACE. These degrees are not genera, but enter into each genus, and cause its discriminations between more and less evil or good, in the present case [deciding the question] whether adultery of every genus, from the nature of circumstances and contingencies, is to be reputed milder or more grievous? That circumstances and contingencies vary every

thing is well known. Nevertheless things are reputed in one way by a man from his rational light, in another way by a judge [judging] from the law, and in another way by the Lord from the state of man's mind; wherefore mention is made of predications, of charges of blame, and after death of imputations; for predications are made by man according to his rational light, charges of blame are made by a judge according to the law, and imputations are made by the Lord according to the state of man's mind: that these three things differ exceedingly from each other, may be seen without exposition; for a man, from rational conviction according to circumstances and contingencies, may absolve a person, whom a judge, while he sits in judgment, cannot absolve from the law; and also a judge may absolve a person, who after death is condemned; the reason is, because a judge gives sentence according to actions done, whereas after death, every one is judged according to the intentions of the will and thence of the understanding, and according to the confirmations of the understanding and thence of the will; these intentions and confirmations a judge doth not see; nevertheless each judgment is just, one for the sake of the good of civil society, the other for the sake of the good of heavenly society.

486. VI. THAT ADULTERIES OF THE FIRST DEGREE ARE ADULTERIES OF IGNORANCE, WHICH ARE COMMITTED BY THOSE, WHO CANNOT AS YET,

OR CANNOT AT ALL, CONSULT THE UNDERSTANDING, AND THENCE CHECK THEM. All evils, and thus also all adulteries, viewed in themselves, are together of the internal and external man, the internal intends them, and the external doeth them; such therefore as the internal man is in the deeds done by the external, such are the deeds viewed in themselves: but whereas the internal man with his intention doth not appear before man, every one must be judged in a human court from deeds and words according to the law in force and its provisions; the interior sense of the law is also to be regarded by the judge. But to illustrate the case by examples; if adultery be committed by a youth, who doth not know as yet that adultery is a greater evil than fornication; if the like be committed by a man of extreme simplicity; if it be committed by a person who is deprived by disease of the full powers of judgment; or by a person, as is sometimes the case, who is delirious by fits, and is at the time in a state of actual delirium; yet further, if it be committed in a fit of insane drunkenness, and so forth; it is evident, that in such cases the internal man, or mind, is not present in the external, scarce any otherwise than in an irrational person: adulteries in these instances are predicated by a rational man, according to the above circumstances; nevertheless the perpetrator is charged with blame by the same rational man as a judge, and is punished by the law; but after

death those adulteries are imputed according to the presence, quality, and faculty of understanding in the will of the perpetrators.

487. VII. THAT ADULTERIES IN SUCH CASES ARE MILD. This is manifest from what was said above, n. 486, without further confirmation; for it is a known thing, that the quality of every deed, in general the quality of every thing, depends upon circumstances, and that these mitigate or aggravate: but adulteries of this degree are mild at the first times of their commission; and also remain mild so far as the offending party of either sex, in the future course of life, abstains from them for these reasons, because they are evils against God, or because they are evils against the neighbour, or because they are evils against the good of the state, and because, in consequence of their being such evils, they are evils against reason; but on the other hand, they are numbered also amongst grievous adulteries, if they are not abstained from for one of the above-mentioned reasons: thus it is according to the divine law, Ezech. xviii. 21, 22, 24, and in other places: but they cannot, from the above circumstances, be pronounced blameless and charged with blame, or be predicated and judged as mild or grievous, because they do not appear before man, neither are they within the province of his judgment; wherefore it is meant, that after death they are so reputed and imputed.

488. VIII. THAT ADULTERIES OF THE SECOND DEGREE ARE ADULTERIES OF LUST, WHICH ARE COMMITTED BY THOSE, WHO INDEED ARE ABLE TO CONSULT THE UNDERSTANDING, BUT BY REASON OF CONTINGENT CAUSES AT THE MOMENT ARE NOT ABLE. There are two principles, which, in the beginning, with every man who from natural is made spiritual, are at strife together, which are commonly called the spirit and the flesh; and whereas the love of marriage is of the spirit, and the love of adultery is of the flesh, in such case there is also a combat between those loves; if the love of marriage conquers, it gains dominion over and subjugates the love of adultery, which is effected by its removal; but if it happens, that the lust of the flesh is excited to a heat greater than what the spirit can control from reason, it follows that the state is inverted, and the heat of lust infuses allurements into the spirit, to such a degree, that it is no longer master of its reason, and thence master of itself: this is meant by adulteries of the second degree, which are committed by those, who indeed are able to consult the understanding, but by reason of contingent causes at the moment are not able. But the matter may be illustrated by particular cases; as in case a meretricious wife by craftiness captivates a man's mind (*animum*), enticing him into her bed-chamber, and inflaming his passions to such a degree as to leave him no longer master of his judgment; and especially if,

on such occasion, she threatens to expose him if he does not consent; in like manner, in case any meretricious wife is well skilled in deceitful allurements, or by powerful stimulants inflames the man to such a degree, that the raging lust of the flesh deprives the understanding of the free use of reason; in like manner, in case a man, by powerful enticements, so far works upon another's wife, as to leave her no longer mistress of herself, by reason of the fire kindled in her will; besides other like cases. That these and like contingent circumstances lessen the grievousness of adultery, and give a milder turn to the predications of the blame thereof in favour of the party seduced, is agreeable to the dictates and conclusions of reason. The imputation of this degree of adultery comes next to be treated of.

489. IX. THAT ADULTERIES COMMITTED BY SUCH PERSONS ARE IMPUTATORY, ACCORDING AS THE UNDERSTANDING AFTERWARDS FAVOURS OR DOTH NOT FAVOUR THEM. So far as the understanding favours evils, so far man appropriates them to himself, and makes them his own; favour is consent, and consent induces in the mind a state of love of them; the case is the same with adulteries, which in the beginning were committed without consent of the understanding, and are favoured; the contrary comes to pass if they are not favoured: the reason is, because evils or adulteries, which are committed in blindness of the

understanding, are committed from concupiscence of the body; and such evils or adulteries have a near resemblance to instincts as prevailing with beasts: with man (*homo*) indeed the understanding is present whilst they are committing, but in a passive or dead potency, and not in an active and living potency. From these considerations it follows of course, that such things are not imputed, only so far as they are afterwards favoured or not favoured. By imputation is here meant incusation after death, and hence judication, which hath place according to the state of man's spirit; but inculpation (charge of blame) by man before a judge is not meant, for this doth not take place according to the state of man's spirit, but of his body in the deed; and unless there was a difference herein, they would be absolved after death who are absolved in the world, and they would be condemned who are condemned in the world, and thus the latter would be without any hope of salvation.

490. X. THAT ADULTERIES OF THE THIRD DEGREE ARE ADULTERIES OF THE REASON, WHICH ARE COMMITTED BY THOSE, WHO WITH THE UNDERSTANDING CONFIRM THEMSELVES IN THE PERSUASION THAT THEY ARE NOT EVILS OF SIN. Every man knows that there exist such principles as will and understanding, for in his common discourse he says, This I will, and this I understand; but still he doth not distinguish these

principles, but makes one the same with the other ; the reason is, because he only reflects upon those things which belong to the principle of thought grounded in the understanding, and not upon those things which belong to the love grounded in the will, for the latter things do not appear in light as the former. Nevertheless, he who doth not discriminate between will and understanding, cannot discriminate between evils and goods, and consequently he must remain in entire ignorance concerning the blame of sin. But who doth not know that good and truth are two distinct principles, like love and wisdom ? and who cannot hence conclude, whilst he is in rational illumination, that there are two [faculties] in man, which distinctly receive and addict to themselves those principles, and that one is the will and the other the understanding, by reason that what the will receives and reproduces is called good, and what the understanding receives is called truth, for what the will loves and doeth, hath the appellation of good, and what the understanding perceives and thinks, hath the appellation of truth ? Now whereas the marriage of good and truth was treated of in the first part of this work, and in the same place several considerations were adduced concerning the will and understanding, and concerning the various attributes and predicates of each, which, as I imagine, are perceived also by those, who had not thought at all distinctly concerning the

understanding and will, (for human reason is such, that it understands truths from the light thereof, although it hath not heretofore distinguished them), therefore in order that the discriminations of understanding and will may be more clearly perceived, I shall here deliver some particulars on the subject, to the intent that it may be known what is the quality of adulteries of reason and understanding, and afterwards what is the quality of adulteries of the will: let the following articles serve for knowledge on the subject: 1. That the will alone of itself acts nothing, but whatsoever it acts, it acts by the understanding. 2. On the other hand also, that the understanding alone of itself acts nothing, but that whatsoever it acts, it acts from the will. 3. That the will flows into the understanding, but not the understanding into the will; yet that the understanding teaches what is good and evil, and consults with the will that out of those two principles it may choose and do what is pleasing to it. 4. That after this there is effected a twofold conjunction, one, in which the will acts from within, and the understanding from without; the other, in which the understanding acts from within, and the will from without: thus are distinguished the adulteries of reason, which are here treated of, from the adulteries of will, which are next treated of: they are distinguished, because one is more grievous than the other; for the adultery of reason is less grievous than the adultery of

will; the cause is, because in adultery of reason the understanding acts from within, and the will from without; whereas in adultery of will, the will acts from within, and the understanding from without, and the will is the man himself, and the understanding is the man as grounded in the will; and that which acts within hath dominion over that which acts without.

491. XI. THAT THE ADULTERIES COMMITTED BY SUCH PERSONS ARE GRIEVOUS, AND ARE IMPUTED ACCORDING TO CONFIRMATIONS. The understanding alone confirms, and when it confirms, it engages the will to its party, and sets it about itself, and thus compels it to compliance; confirmations are effected by reasonings, which the mind seizes for its use, deriving them either from its superior region, or from its inferior region; if from the superior region, which communicates with heaven, it confirms marriages, and condemns adulteries; but if from the inferior region, which communicates with the world, it confirms adulteries, and makes light of marriages. Every one can confirm evil equally as good, in like manner what is false and what is true, and the confirmation of evil is perceived with more delight than the confirmation of good, and the confirmation of what is false appears with greater lucidity than the confirmation of what is true; the reason is, because the confirmation of what is evil and false derives its reasonings from the delights, the pleasures, the

appearances, and fallacies of the bodily senses, whereas the confirmation of what is good and true derives its reasons from the region above the sensual principles of the body; now since evils and falses can equally be confirmed as goods and truths, and since the confirming understanding draws the will to its party, and the will together with the understanding forms the mind, it follows, that the form of the human mind is according to confirmations, being turned to heaven if its confirmations are in favour of marriage, but turned to hell if they are in favour of adulteries; and such as the form of man's mind is, such is his spirit, consequently such is the man. From these considerations then it is evident, that adulteries of this degree after death are imputed according to confirmations.

492. XII. THAT ADULTERIES OF THE FOURTH DEGREE ARE ADULTERIES OF THE WILL, WHICH ARE COMMITTED BY THOSE WHO MAKE THEM LAWFUL AND PLEASING, AND WHO DO NOT THINK THEM OF IMPORTANCE ENOUGH TO CONSULT THE UNDERSTANDING RESPECTING THEM. These adulteries are distinguished from the foregoing by virtue of their origins; the origin of these adulteries is from the depraved will connate to man, or from hereditary evil, which man blindly obeys, after that he is capable of exercising his own judgment, not judging at all concerning them whether they be evils or not; wherefore it is

said, that he doth not think them of importance enough to consult the understanding respecting them: but the origin of adulteries, which are called adulteries of reason, is from a perverse understanding, and these adulteries are committed by those, who confirm themselves in the persuasion that they are not evils of sin; with the latter adulterers the understanding is the principal agent, with the former the will. The discriminations in these two cases do not appear to any man in the natural world, but they appear evidently to the angels in the spiritual world; in this latter world all are in general distinguished according to the evils which originate in the will and in the understanding, and are accepted and appropriated; they are also separated in hell according to those evils; they who are in evil by derivation from the understanding, dwell there in front, and are called satans; but they who are in evil by derivation from the will, dwell to the back, and are called devils; it is on account of this universal distinction that mention is made in the Word of satan and the devil; with those wicked ones, and also those adulterers, who are called satans, the understanding is the principal agent, but with those who are called devils, the will is the principal agent. But it is not possible to unfold these distinctions, so as to render them visible to the understanding, unless the distinctions of will and understanding be first known, and also unless a description be given of

the formation of the mind from the will by the understanding, and of its formation from the understanding by the will; the previous knowledge of these subjects is necessary, before the discriminations above-mentioned can be seen by reason; but to express this knowledge on paper would require a volume.

493. XIII. THAT THE ADULTERIES COMMITTED BY THESE PERSONS ARE MOST GRIEVOUS, AND ARE IMPUTED TO THEM AS EVILS OF PURPOSE, AND REMAIN IN THEM AS GUILT. The reason why they are most grievous, and more grievous than the foregoing, is, because in them the will is the principal agent, whereas in the foregoing the understanding is the principal agent, and the life of man essentially is his will, and formally is his understanding; the reason is, because the will acts in unity with the love, and the love is the essence of man's life, and forms itself in the understanding by such things as are in agreement with it; wherefore the understanding viewed in itself is nothing else but a form of the will; and whereas love is of the will, and wisdom is of the understanding, therefore wisdom is nothing else but a form of love, in like manner truth is nothing else but a form of good. That which flows forth from the very essence of man's life, thus which flows forth from his will or his love, is principally called purpose (*propositum*); but that which flows forth from the form of his life, thus from the understanding and

its thought, is called intention: guilt also is principally predicated of the will; hence comes the common observation, that every one hath the guilt of evil from inheritance, but that the evil is from the man. Hence it is, that these adulteries of the fourth degree are imputed as evils of purpose, and remain in as guilt.

494. XIV. THAT ADULTERIES OF THE THIRD AND FOURTH DEGREE ARE EVILS OF SIN, ACCORDING TO THE QUANTITY AND QUALITY OF UNDERSTANDING AND OF WILL IN THEM, WHETHER THEY ARE COMMITTED IN ACT, OR NOT COMMITTED IN ACT. That adulteries of reason or understanding, which are of the third degree, and adulteries of the will which are of the fourth degree, are grievous, consequently evils of sin, according to the quality of understanding and of will in them, may be seen from the comment above concerning them, n. 490 to 493; the reason is, because man (*homo*) is man by virtue of will and understanding, for from these two principles exist not only all things which are done in the mind, but also all things which are done in the body; who doth not know, that the body doth not act of itself, but the will by the body? also that the mouth doth not speak of itself, but the thought by the mouth? Wherefore if the will was to be taken away, action would instantly be at a stand, and if thought was to be taken away, the speech of the mouth would instantly cease: hence it is

clearly manifest, that adulteries, which are committed in act, are grievous according to the quantity and quality of understanding and of will in them: that they are in like manner grievous, if the same are not committed in act, appears from the Lord's words, *It was said by them of old time, Thou shalt not commit adultery; but I say unto you, that if any one hath looked at another's woman, to lust after her, he hath already committed adultery with her in heart*, Matt. v. 27, 28; to commit adultery in heart is to commit it in will. There are many reasons which operate, to prevent an adulterer being an adulterer in act, whilst he is still an adulterer in will and understanding; for there are some who abstain from adulteries as to act, through fear of the civil law and its penalties; through fear of the loss of reputation and thence of honour; through fear of diseases thence arising; through fear of quarrels at home on the part of a wife, and the consequent loss of tranquillity; through fear of revenge on the part of the husband and of the next akin, thus also through fear of being beaten by the servants; through poverty, or through avarice; through imbecility arising either from disease, or from abuse, or from age, or from impotence, and consequent shame: if any one restrains himself from adulteries in act, under the influence of these and like reasons, and yet favours adulteries in will and understanding, he is still an adulterer; for he believes nevertheless they

are not sins, and he doth not make them unlawful before God in his spirit, and thus in spirit he commits them, although not in body before the world; wherefore after death, when he becomes a spirit, he speaks openly in favour of them.

495. XV. THAT ADULTERIES GROUNDED IN PURPOSE OF THE WILL, AND ADULTERIES GROUNDED IN CONFIRMATION OF THE UNDERSTANDING, RENDER MEN NATURAL, SENSUAL, AND CORPORAL. Man (*homo*) is man, and is distinguished from the beasts, by this circumstance, that his mind is distinguished into three regions, as many as the heavens are distinguished into; and that he is capable of being elevated out of the lowest region into the next above it, and also from this into the highest; and thus of becoming an angel of one heaven, and also of the third: for this end, there hath been given to man a faculty of elevating the understanding thitherto; but if the love of his will is not elevated at the same time, he doth not become spiritual, but remains natural; nevertheless he retains the faculty of elevating the understanding; the reason why he retains this faculty is, that he may be reformed, for he is reformed by the understanding, and this is effected by the knowledges of good and truth, and by a rational view (or intuition) grounded therein; if he views those knowledges rationally, and lives according to them, in this case the love of the will is elevated at the same time, and in that degree the human

principle is perfected, and man becomes more and more a man. It is otherwise if he doth not live according to the knowledges of good and truth; in this case the love of his will remains natural, and his understanding by turns becomes spiritual; for it raises itself upwards alternately, as an eagle, and looketh down upon what is of its love beneath, and when it sees this, it flieth down to it, and conjoins itself with it; if therefore the concupiscences of the flesh are of its love, it letteth itself down to these from its height, and in conjunction with them it derives delight to itself from their delights; and again, in quest of reputation, that it may be believed wise, it lifts itself up on high, and thus rises and sinks by turns, as was just now observed. The reason why adulterers, of the third and fourth degree, who are such as from purpose of will and confirmation of understanding have made themselves adulterers, are absolutely natural, and progressively become sensual and corporeal, is, because they have immersed the love of their will, and together with it their understanding, in the uncleannesses of scortatory love, and are delighted therewith, as unclean birds and beasts are delighted with stinking and dung-hill filth, as with dainties and delicacies; for the effluvia arising from their flesh fill the habitation of the mind with their impurities, and prevent the evil from perceiving any thing more dainty and delicate: these are they who after death become

corporeal spirits, and from whom flow the unclean things of hell and of the church, spoken of above, n. 430, 431.

496. There are three degrees of the natural man ; in the first degree are they who love only the world, placing their heart in wealth, these are properly meant by the natural ; in the second degree are they who love only the delights of the senses, placing their heart in every kind of luxury and pleasure, these are properly meant by the sensual ; in the third degree are they, who love only themselves, placing their heart in the quest of honour, these are properly meant by the corporeal ; the reason is, because they immerse all things of the will, and consequently of the understanding, in the body, and look backward at themselves from others, and love only what is proper to themselves ; but the sensual immerse all things of the will and consequently of the understanding in the allurements and fallacies of the senses, indulging in these alone ; whereas the natural pour forth into the world all things of the will and understanding, covetously and fraudulently acquiring wealth, and regarding no other use therein and thence but that of possession. The above-mentioned adulteries change men into these degenerate degrees, one into this, another into that, each according to his favourite taste for what is pleasurable, in which taste his peculiar genius (or temper) is grounded.

497. XVI. AND THIS TO SUCH A DEGREE,

THAT AT LENGTH THEY REJECT FROM THEMSELVES ALL THINGS OF THE CHURCH AND OF RELIGION. The reason why adulterers, who are such from purpose and from a confirmed principle, reject from themselves all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite, n. 425, and the love of marriage acts in unity with the church and religion, see n. 130, and throughout in the former part; hence the love of adultery, as being opposite, acts in unity with those things which are contrary to the church. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite, as the marriage of good and truth is opposite to the connection of evil and the false, see n. 427, 428; and the marriage of good and truth is the church, whereas the connection of evil and the false is the anti-church. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because the love of marriage and the love of adultery are opposite as heaven and hell, n. 429; and in heaven is the love of all things of the church, whereas in hell is hatred against all things of the church. A further reason why those adulterers reject from themselves all things of the church and of religion, is, because their delights commence from the flesh, and are of the flesh also in the spirit, n. 440, 441; and

the flesh is contrary to the spirit, that is contrary to the spiritual things of the church; hence also the delights of scortatory love are called pleasures of insanity. If you desire demonstration in this case, go I pray to those whom you know to be such adulterers, and ask them in secret, what they think concerning God, concerning the church, and concerning life eternal, and you will hear; the genuine reason is, because as conjugal love opens the interiors of the mind, and thereby elevates them above the sensual principles of the body even into the light and heat of heaven, so, on the other hand, the love of adultery closes the interiors of the mind, and thrusts down the mind itself, as to its will, into the body, even into all things which its flesh lusteth after, and the deeper it is so thrust down, the further it is removed and set at a distance from heaven.

498. XVII. THAT NEVERTHELESS THEY HAVE THE POWERS OF HUMAN RATIONALITY LIKE OTHER MEN. That the natural man, the sensual, and the corporeal, is equally rational, in regard to understanding, as the spiritual man, has been proved to me from satans and devils arising by leave out of hell, and discoursing with angelic spirits in the world of spirits, concerning whom see the MEMORABLE RELATIONS throughout; but whereas the love of the will makes the man, and this love draws the understanding into consent, therefore such are not rational except in a state

removed from the love of the will; when they return again into this love, they are more dreadfully insane than wild beasts. But man, without the faculty of elevating the understanding above the love of the will, would not be a man but a beast, for a beast doth not enjoy that faculty; consequently neither would he be able to choose any thing, and from choice to do what is good and what is expedient, and thus he would not be in a capacity to be reformed, and to be led to heaven, and to live for ever. Hence it is, that adulterers from purpose and a confirmed principle, although they are merely natural, sensual, and corporeal, still enjoy, like other men, the powers of understanding or rationality; but when they are in the lust of adultery, and think and speak from that lust concerning it, they do not enjoy that rationality; the reason is, because then the flesh acts on the spirit, and not the spirit on the flesh. It is however to be noted, that these at length after death become stupid; not that the faculty of growing wise is taken away from them, but that they are not willing to grow wise, inasmuch as wisdom is undelightful to them.

499. XVIII. BUT THAT THEY USE THAT RATIONALITY WHILST THEY ARE IN EXTERNALS, BUT ABUSE IT WHILST IN THEIR INTERNALS. They are in externals, whilst they discourse abroad and in company, but in their internals, when at home or with themselves: if you are willing,

make the experiment ; bring some person of this character, as for example, some one of the order called Jesuites, and cause him to speak in company, or to teach in a temple, concerning God, concerning the holy things of the church, and concerning heaven and hell, and you will hear him a more rational zealot than any other ; perhaps also he will compel you to sighs and tears for salvation : but take him into your house, extol him above the orders, call him the father of wisdom, and make yourself his friend until he opens his heart, and you will hear what he will then preach concerning God, concerning the holy things of the church, and concerning heaven and hell, viz. that they are phantasies and elusions, and thus bonds invented for souls, whereby great and small, rich and poor, may be caught and bound, and kept under the yoke of their dominion. Let these observations suffice for illustration of what is meant by natural men, even to corporeal, enjoying the powers of human rationality, as others, and using it whilst they are in externals, but abusing it whilst in their internals. The conclusion to be hence deduced is, that no one is to be judged of from the wisdom of his mouth, but from the wisdom of his life in union therewith.

500. To the above I shall adjoin the following MEMORABLE RELATION. On a time in the spiri-

tual world I heard a great tumult; there were thousands gathered together, who cried out, LET THEM BE PUNISHED, LET THEM BE PUNISHED: I approached nearer, and asked what the cry meant? One who was separate from that great congregation, said to me, They are in the wrath of anger (*yyy*) against three priests, who wander about, and preach every where against adulterers, saying, That adulterers have not an acknowledgment of God, and that heaven is closed to them, and hell open; and that in hell they are unclean devils, because they appear there from afar like swine wallowing in dung, and that the angels of heaven abominate them. I asked, Where are those priests? and why on that account is such vociferation made? He replied, Those three priests are in the midst of them guarded with attendants, and they who are gathered together are of those, who believe adulteries not to be sins, and who say, that adulterers have an acknowledgment of God alike with those who adhere to their own wives; they are all of them from the christian orb; and the angels have been to see how many there were there who believed adulteries to be sins, and out of a thousand there were not found a hundred; and he said to me, that those nine hundred speak con-

(*yyy*) The reader will attend here to the distinction between *anger* and *wrath* pointed out in the glossary, otherwise he will fancy the expression the *wrath of anger* to be needless tautology.

cerning adulteries as follows : Who doth not know, that the delight of adultery is super-eminent above the delight of marriage ; that adulterers are in perpetual heat, and thence in alacrity, industry, and active life, superior to those who live with only one woman ; and that on the other hand, love with a married partner grows cold, and sometimes to such a degree, that at length scarce one expression of speech and of fellowship with her is alive ; that it is otherwise with harlots ; that the mortification of life with a wife, arising from defect of ability, is recruited and vivified by scortations ; and is not that, which recruits and vivifies, of more consequence than that which mortifies ? What is marriage but allowed scortation ? Who knows any distinction between them ? Can love be forced ? And yet love with a wife is forced by a covenant and laws. Is not love with a married partner the love of the sex, and this latter love is so universal, that it prevails even amongst birds and beasts ? What is conjugal love but the love of the sex ? And the love of the sex is free with every woman. The reason why civil laws are against adulteries is, because lawgivers have believed that to prohibit adultery was connected with the public good, and yet lawgivers and judges sometimes commit adultery, and say amongst themselves, He who is without sin, let him cast the first stone. Who doth not know, that the simple and religious alone believe adulteries to be

sins, and that the intelligent think otherwise, who like us view them by the light of nature? Are not adulteries equally prolific as marriages? Are not illegitimate children equally alert and qualified for the discharge of offices and employments, as the legitimate? Moreover families otherwise barren are provided with offspring, and is not this an advantage and not a loss? What harm can come to a wife from admitting several rivals? And what harm can come to the man? To say that it brings disgrace upon a man, is a frivolous idea grounded in mere fancy. The reason why adultery is against the laws and statutes of the church, is owing to the ecclesiastic order for the sake of power: but what have theological and spiritual [laws or principles] to do with a delight merely corporeal and carnal? Are not there instances of adulterous presbyters and monks? And are they incapable on that account of acknowledging and worshipping God? Why therefore do those three priests preach, that adulterers have no acknowledgment of God? We cannot endure such blasphemies, wherefore let them be judged and punished. Afterwards I saw that they called judges, whom they requested to pass sentence of punishment upon them: but the judges said, This is no part of our jurisdiction, for the point in question is concerning the acknowledgment of God, and concerning sin, and thus concerning salvation and damnation, and sentence in these cases must come from heaven: but we

will suggest a method to you, whereby ye may know whether those three priests have preached truths; there are three places with which we judges are acquainted, where such points are explored and revealed in a singular manner; ONE place is where a way into heaven is open to all, but when they come into heaven, they themselves perceive their own quality as to the acknowledgment of God: the SECOND place is, where also a way is open into heaven, but no one can enter into that way, unless he who hath heaven in himself: and the THIRD place is, where there is a way to hell, and they who love infernal things enter that way of their own accord, because from delight: we judges charge all to go to those places, who require judgment from us concerning heaven and hell. On hearing this, they who were gathered together said, Let us go to those places; and whilst they were going to the first, where a way into heaven is open to all, suddenly it became dark, wherefore some of them lighted torches, and carried them before; the judges who were with them said, This happens to all who go to the first place, and as they approach, the fire of torches becomes more dim, and is, extinguished in that place by the light of heaven flowing in which is a sign that they are there; the reason is because at first heaven is closed to them, and afterwards is opened. And they came to that place, and when the torches were extinguished of themselves, they saw away tend-

ing obliquely upwards into heaven ; this they entered who were in the wrath of anger against the priests ; amongst the first they who were adulterers from purpose, after them they who were adulterers from a confirmed principle ; and as they ascended, the first cried out, Follow ; and they who followed cried out, Make haste ; and they pressed forward : after a short time, when they were all within in the heavenly society, there appeared a gulph between them and the angels, and the light of heaven above the gulph flowing into their eyes opened the interiors of their mind, whereby they were bound to speak as they interiorly thought ; and then they were asked by the angels, whether they acknowledged that God is ? The first, who were adulterers from purpose of will, replied, What is God ? and they looked at each other, and said, Who of you hath seen him ? The second, who were adulterers from confirmation of the understanding, said, Are not all things of nature ? What is above nature but the sun ? And instantly the angels said to them, Depart from us, now ye yourselves perceive that ye have no acknowledgment of God ; when ye descend, the interiors of your mind will be closed, and its exteriors opened, and then ye can speak against the interiors, and say that God is ; believe, that as soon as man actually becomes an adulterer, heaven is closed to him, and when heaven is closed, God is not acknowledged ; hear ye the reason, every unclean

principle of hell is from adulterers, and it stinks in heaven like putrid mire in the streets. On hearing these things they turned themselves and descended by three ways ; and when they were below, the firsts and seconds entering into discourse together said, The priests have conquered there, but we know that we can speak of God alike with them, and when we speak that he is, do not we acknowledge him? The interiors and exteriors of the mind, of which the angels told us, are devised fictions. But let us go to the second place pointed out by the judges, where a way is open into heaven to those who have heaven in themselves, thus to those who are about to come into heaven ; and when they were come thither, a voice came forth from that heaven, Shut the gates, adulterers are at hand ; and suddenly the gates were shut, and the keepers with sticks in their hands drove them away ; and they delivered the three priests, against whom they had been tumultuous, from the hands of their keepers, and introduced them into heaven : and instantly, when the gate was opened for the priests, there issued from heaven upon the rebels the delightful principle of marriage, which, in consequence of its being chaste and pure, almost deprived them of animation ; wherefore, for fear of fainting away through suffocation, they hastened to the third place, concerning which the judges said, that thence there was a way to hell, and instantly there issued from thence the delight of

adultery, whereby they were so vivified, who were adulterers from purpose, and who were adulterers from a confirmed principle, that they descended as it were dancing, and there immersed themselves like swine in uncleannesses.

Of the LUST of DEFLORATION.

501. THE lusts treated of in the four subsequent chapters are not only lusts of adultery, but are more grievous than these latter lusts, inasmuch as they exist only from adulteries, being taken to after that adulteries are become loathsome; as the lust of defloration, which is first treated of, and which cannot before have birth with any one; in like manner the lust of varieties, the lust of violation, and the lust of seducing innocencies, which are afterwards treated of. They are called lusts, because according to the quantity and quality of lust for those things, such and so great is their appropriation. As to what specifically concerns the lust of defloration, in order that evident conviction may be wrought of its villainy, shall be made manifest from the following considerations: I. *From the state of a virgin or undeflowered woman before marriage, and after marriage.* II. *That virginity is the crown of chastity, and the certi-*

ificate of conjugal love. III. That defloration, without a view to marriage as an end, is the villainy of a robber. IV. That the lot of those, who have confirmed themselves in the persuasion that the lust of defloration is not an evil of sin, after death is grievous. We proceed to their explication.

502. I. CONCERNING THE STATE OF A VIRGIN OR UNDEFLOWERED WOMAN BEFORE MARRIAGE, AND AFTER MARRIAGE. What is the quality of the state of a virgin, before she hath been instructed concerning the various particulars of the conjugal torch, hath been manifested to me by wives in the spiritual world, who have departed out of the natural world in their infancy, and have been educated in heaven: they said that when they were come into a marriageable state, from seeing conjugal partners they began to love the conjugal life, but only for the end that they might be called wives, and that they might maintain friendly and confidential consort with one man; and also, that being alienated from the house of obedience, they might become their own mistresses; and they said, that they thought of marriage only from the blessedness of mutual friendship and confidence with a partner-man, and not at all from the delight of any flame: but that their virgin state after marriage was changed into a new one, of which heretofore they had not the least knowledge; and they declared, that this latter state was a state of the expansion of all things of the life of

their body from firsts to lasts to receive the gifts of their husband, and to unite these gifts to their own life, that thus they might become his love, and wife; and that this state commenced from the moment of defloration, and that after this the flame of love burned to the husband alone, and that they were sensible of the heavenly delights of that expansion: and further, that inasmuch as each wife was introduced into this state by her own husband, and whereas it is from him, and thereby his in herself, it is altogether impossible for her to love any other but him alone. From this account it was made manifest what is the quality of the state of virgins before marriage and after marriage in heaven: that the state of virgins and wives on earth, whose first attachments prove successful, is similar to this of the virgins in heaven, is no secret: what virgin can know that new state before she is in it? inquire and ye will hear: the case is different with those, who before marriage catch allurements from erudition.

503. II. THAT VIRGINITY IS THE CROWN OF CHASTITY, AND THE CERTIFICATE OF CONJUGIAL LOVE. Virginity is called the crown of chastity, because it crowns the chastity of marriage, and it is also the badge of chastity, wherefore the bride at the nuptials carries a crown on her head: it is also a badge of the sanctity of marriage; for the bride, after the virgin flower, gives and addicts herself wholly to the bridegroom, at that time the

husband, and the husband in his turn gives and addicts himself wholly to the bride, at that time the wife. Virginitv is also called the certificate of conjugal love, because a certificate hath relation to a covenant, and the covenant is, that love may unite them into one man, or into one flesh. The men themselves also before marriage regard the virginitv of the bride as a crown of her chastity, and as a certificate of conjugal love, and as the very daintv from which the delights of that love are about to commence and to be perpetuated. From these considerations, and from those which precede, it is manifest, that after the zone is taken away, and the virginitv is sipped, a virgin becomes a wife, and if not a wife, she becomes a harlot; for the new state, into which she is then introduced, is a state of love for her husband, and if not for her husband, it is a state of lust.

504. III. THAT DEFLORATION, WITHOUT A VIEW TO MARRIAGE AS AN END, IS THE VILLAINY OF A ROBBER. Some adulterers are impelled by the cupidity of deflowering virgins, and thence also of deflowering young girls in their harmless age: the enticements offered are either persuasions suggested by pimps, or presents made by the men, or promises of marriage; and those men after defloration leave them, and inquire out others, and again others; add to this, that they are not delighted with the objects they have left, but with a continual supply of new ones; and that

this lust increases even till it becomes the head of the delights of their flesh. They add also to the above this abominable deed, that by various cunning artifices they entice virgins about to be married, or instantly after marriage, to offer to them the first-fruits of marriage, which also they thus filthily defile. I have heard also, that when that heat with its potency hath failed they glory in the number of virginities, as in so many golden fleeces of Jason. (zzz) This villainy, which is that of committing a rape, inasmuch as it was begun in an age of strength, and afterwards confirmed by boastings, remains rooted in, and thereby insown after death. What the quality of this villainy is appears from what was said above, that virginity is the crown of chastity, the certificate of future conjugal love, and that a virgin addicts her soul and life to him to whom she addicts it; conjugal friendship and the confidence thereof are also founded upon it. A woman likewise, deflowered by men of the above description, after that this door of conjugal love is broken through loses all shame, and becomes a harlot, which is likewise to be imputed to the robber as the cause. Such rob-

(zzz) It may be expedient to inform the unlearned reader, that *Jason*, according to ancient history, was a prince of Thessaly, who is said to have been sent by his uncle on a hazardous enterprise to Colchos, to fetch thence the golden fleece, in which enterprize he proved successful.

bers, if after having run through a course of lewdness and profanation of chastity, they apply their minds (*animus*) to marriage, have no other object in their mind (*mens*) but the virginity of her who is to be their married partner, and when they have attained this object, they loathe both bed and bed-chamber, yea also the whole female sex, except young girls: and whereas such are violators of marriage, and despisers of the female sex, and thereby spiritual robbers, it is evident that the divine nemesis (*aaaa*) pursues them.

505. IV. THAT THE LOT OF THOSE WHO HAVE CONFIRMED THEMSELVES IN THE PERSUASION THAT THE LUST OF DEFLORATION IS NOT AN EVIL OF SIN, AFTER DEATH IS GRIEVOUS. Their lot is this, that after they have passed the first time of their stay in the spiritual world, which is a time of modesty and morality, because spent in consort with angelic (*bbbb*) spirits, they are next, from their externals, let into their internals, and in this case into the concupiscencies with which they had been ensnared in the world, and the angelic spirits into theirs, to the intent it may ap-

(*aaaa*) It may be further expedient to inform the unlearned reader, that, according to the ancient heathen mythology, *Nemesis* was a goddess who was supposed to distribute rewards and punishments, but chiefly the latter, and thereby to exercise a sort of vindictive justice.

(*bbb*) By *angelic spirits* are meant such as are in a state of preparation for heaven.

pear in what degree they had been ensnared; and if in a lesser degree, that after they have been let into them, they may be let out again, and may be covered with shame. But they, who had been principled in this malignant lust to such a degree, as to be made sensible of its eminent delight, and to make a boast of those thefts as of the choicest spoils, do not suffer themselves to be drawn away from it, wherefore they are let out into their free principle, and in this case they instantly wander about, and inquire after brothels, and also enter them when they are pointed out; (these brothels are on the sides of hell :) but when they meet with none but prostitutes there, they go away, and inquire where there are virgins; and then they are carried to harlots, who by phantasy can assume super-eminent beauty, and a florid girlish complexion, and boast themselves virgins, and seeing these they burn with desire toward them in like manner as in the world; wherefore with these they bargain, but when they are about to enjoy the bargain, the phantasy induced from heaven is taken away, and instantly those virgins appear in their own deformity, monstrous and dusky, to whom nevertheless they are compelled to cleave for an hour; those harlots are called sirens. But if by such fascinations they do not suffer themselves to be drawn away from that wild lust, they are cast down into the hell which is in the confines of the south and west, beneath the hell of the courtezans

of craftiness, and there they are associated with their companions. It hath been also given to see them in that hell, and it hath been told me, that many of noble descent, and of the more opulent, are therein; but whereas they had been such in the world, all remembrance of their descent, and of the dignity derived from opulence is taken away from them, and a persuasion is induced that they have been vile slaves, and thence unworthy of all honour. Amongst themselves indeed they appear as men, but when seen by others, who are allowed to look in thither, they appear as apes, with a stern look instead of a courteous one, and a horrid countenance instead of a countenance of pleasantry; they walk with their loins contracted, and thereby bent, the upper part of the body hanging forward in front, as if they were ready to fall, and they emit a disagreeable smell: they loathe the sex, and turn themselves away from those whom they see, for they have no desire towards them. Such they appear when seen near at hand; but when viewed from afar, they appear as dogs of indulgencies, or whelps of delight, and there is also heard somewhat like barking in the tone of their speech.

Of the LUST of VARIETIES.

506. **B**y the lust of varieties here treated of, is not meant the lust of fornication, which was treated of above in its proper chapter; this latter lust, notwithstanding its being usually promiscuous and vague, still doth not occasion the lust of varieties, unless when it exceeds measure, and the fornicator has respect to number, and boasts thereof from a principle of cupidity; this idea causes a beginning of this lust; but what its quality is in its progression, cannot be distinctly perceived, unless in some series, as in the following: I. *That by the lust of varieties is meant the lust of scortation altogether dissolute.* II. *That that lust is love and at the same time loathing in regard to the sex.* III. *That that love altogether annihilates conjugal love appertaining to itself.* IV. *That the lot of those (who are addicted to that lust) is miserable after death, inasmuch as they have not the inmost principle of life.* We proceed to an explication of each article.

507. **I. THAT BY THE LUST OF VARIETIES IS MEANT THE LUST OF SCORTATION ALTOGETHER DISSOLUTE.** This lust insinuates itself with those, who in youth have relaxed the bonds of modesty, and who have had opportunities of association with many loose women, especially if they have not

wanted the means of satisfying pecuniary demands: they implant and root this lust in themselves by immoderate and unlimited scortations, and by shameless thoughts concerning the love of the female sex, and by confirmations that adulteries are not evils, and not at all sins. This lust increases with them according to its progress, insomuch that they desire all the women in the world, and wish for whole troops, and one new female every day. Whereas this love ejects itself from the common love of the sex implanted in every man, and altogether from the love of one of the sex, which is conjugal love, and injects itself into the exteriors of the heart as a delight of love separate from those loves, and yet derived from them, therefore it is rooted in the cuticles so thoroughly, that it remains in the touch when the powers are decayed. Persons addicted to this lust make light of adulteries, wherefore they think of the whole female sex as of a common harlot, and of marriage as of a common harlotism, and thereby mix immodesty in modesty, and from the mixture grow insane. From these considerations it is evident what is here meant by the lust of varieties, that it is the lust of scortation altogether dissolute.

508. II. THAT THAT LUST IS LOVE AND AT THE SAME TIME LOATHING IN REGARD TO THE SEX. Persons addicted to that lust have a love for the sex, because variety is from the sex, and they have a loathing for the sex, because after en-

joyment they reject, and lust after others: this obscene lust burns towards a new woman, and after burning it grows cold towards her; and cold is loathing. That this lust is love and at the same time loathing in regard to the sex, may be illustrated as follows: set on the left side a company of those women who have been enjoyed by them, and on the right side a company of those who have not been enjoyed, would not they look at the latter company from love, but at the former from loathing? And yet each company is the sex.

509. III. THAT THAT LUST ALTOGETHER ANNIHILATES CONJUGIAL LOVE APPERTAINING TO ITSELF. The reason is, because that lust is altogether opposite to conjugal love, and so opposite, that it not only rends it asunder, but as it were grinds it into powder, and thereby annihilates it; for conjugal love is confined to one of the sex, whereas that lust doth not stop at one, but within an hour or a day is as intensely cold as it was before hot towards her; and inasmuch as cold is loathing, this latter, by forced cohabitation and dwelling together, is so accumulated as to become nauseous, and thus conjugal love is consumed to such a degree, that there is nothing of it left remaining. From these considerations it may be seen, that this lust is fatal to conjugal love; and whereas conjugal love constitutes the inmost principle of life with man, that it is fatal to his life; and that that lust, by successive interceptions and closings of

the interiors of the mind, at length becomes cuticular, and thus merely alluring; whilst the faculty of understanding or rationality still remains.

510. IV. THAT THE LOT OF THOSE (WHO HAVE BEEN ADDICTED TO THAT LUST) AFTER DEATH IS MISERABLE, INASMUCH AS THEY HAVE NOT THE INMOST PRINCIPLE OF LIFE. Every one hath excellence of life according to his conjugal love, for that excellence conjoineth itself with the life of the wife, and by conjunction exalteth itself; but whereas with the persons of whom we are speaking, there doth not remain the least principle of conjugal love, and consequently not any thing of the inmost principle of life, therefore their lot after death is miserable. After passing a certain period of time in their externals, in which they discourse rationally and act civilly, they are let into their internal; and in this case into a like lust and its delights, in the same degree as in the world; for every one after death is let into the same state of life which he had appropriated to himself, to the intent that he may be withdrawn from it; for no one can be withdrawn from his evil, unless he hath first been led into it; if he was not to be led into it, the evil would conceal itself, and would defile the interiors of the mind, and would spread itself as a plague, and would next burst through all barriers, and would destroy the external principles belonging to the body. For this end there

are opened to them brothels, which are on the side of hell, where there are harlots, with whom there is given an opportunity of varying their lusts; but this is granted with restriction to one harlot in a day, and under penalty in case of communication with more than one on the same day. Afterwards, when from examination it appears, that that lust is so inbred that they cannot be withdrawn from it, they are conveyed to a certain place which is next above the hell assigned for them, and then they appear to themselves as if they fall into a swoon, and to others as if they subside with the face upward; and also the ground (*solum*) beneath their backs is actually opened, and they are absorbed, and sink down into hell amongst their like; thus they are gathered to their own. It hath been given me to see them there, and likewise to discourse with them; amongst themselves they appear as men (*homines*), which is granted them lest they should be a terror to their companions; but at a certain distance they seem to have white faces consisting as of skin only, and this because there is not in them any spiritual life, which every one hath according to the conjugal principle sown in him. Their speech is dry, parched, and sorrowful: whilst they are hungry, they lament, and their lamentations are heard as a clashing noise of a peculiar sound: their garments are tattered, and their breeches are drawn above the belly round about the breast, because they have no loins, but

the ankles of their feet commence from the region of the belly; the reason is, because the loins with men (*homines*) correspond to conjugal love, and they are void of this love. They said, that they loathe the sex by reason of their having no potency. Nevertheless, amongst themselves they can reason as from rationality, but inasmuch as they are cutaneous, they reason from the fallacies of the senses. This hell is in the western quarter towards the north. But these same persons, seen from afar, do not appear as men, nor as monsters, but as frozen substances. It is however to be noted, that they become of this description, who have indulged in the above lust to such a degree, as to rend and annihilate in themselves the conjugal human principle.

Of the LUST of VIOLATION.

511. **By** the lust of violation is not meant the lust of defloration; this latter lust is the violation of virginities, but not of virgins whilst it is effected from consent; whereas the lust of violation, which is here treated of, recedes in consequence of consent, and is exasperated in consequence of dissent, and is the passion of violating all women whatsoever, who, altogether refuse, and violently resist,

whether they be virgins or widows, or wives. Persons addicted to this lust are as robbers and pirates, who are delighted with spoil and plunder, and not with what is given and justly acquired; and they are as malefactors, who covet what is disallowed and forbidden, and despise what is allowed and granted. These violators are altogether averse to consent, and are set on fire by resistance, which if they observe to be not internal, the ardour of their lust is instantly extinguished, as fire by water cast into it. It is a known thing, that wives, not spontaneously, submit themselves to the disposal of their husbands as to the ultimate effects of love, and that from prudence they resist as they would resist violation, to the end that they may take away from their husbands the cold arising from the consideration of enjoyment being cheap in consequence of being continually allowed, and also in consequence of an idea of lasciviousness on their part: and these repugnancies, although they enkindle, still are not the causes, but only the beginnings of this lust: its cause is, that after conjugal love and also scortatory love have grown obsolete by exercise, they are willing, in order that those loves may be repaired, to be set on fire by absolute repugnancies. This lust thus begun afterwards increases, and as it increases, it despises and breaks through all bounds of the love of the sex, and exterminates itself, and from a lascivious, corporeal, and fleshly

love becomes cartilaginous and bony; and in this case, by reason of the periosteums, which have an acute feeling, it becomes acute. Nevertheless this lust is rare, because it hath place only with those who had entered into the married state, and on this occasion had lived in the exercise of scortations until they became obsolete. Besides this natural cause of this lust, there is given also a spiritual cause, of which something will be said in what follows.

512. The lot of persons of this character after death is as follows: these violators then separate themselves from those who are in the limited love of the sex, and altogether from those who are in conjugal love, thus from heaven: afterwards they are committed to most cunning harlots, who not only by persuasion, but also by imitation perfectly like that of a stage-player, can feign and represent as if they were chastity itself; these harlots have a clear discernment of the persons who are principled in the above lust; in their presence they speak of chastity and its value; and when the violator comes near and touches them, they are full of wrath, and fly away as through terror, into a closet, where there is a couch and a bed, and slightly close the door after them, and repose themselves; and hence by their art they inspire the violator with an ungovernable desire of breaking down the door, of rushing in, and attacking them; and when this is effected, the harlot raising herself

erect with the violator begins to fight with her hands and nails, tearing his face, rending his clothes, and with a furious voice crying to the harlots her companions, as to her female servants, for assistance, and opening the window with a loud outcry of thief, robber, and murderer; and when the violator is in readiness, she bemoans herself and weeps; and after violation she prostrates herself, howls, and calls out, that she is undone, and at the same time threatens in a serious tone, that unless he expiates the violation by paying a considerable sum, she will attempt his destruction. Whilst they are engaged in these venereal scenes, they appear from afar like cats, which nearly in like manner before their conjunctions combat together, run forward, and make an outcry. After some such brothel-contests, they are taken away, and conveyed into a cavern, where they are forced to some work; but whereas their smell is offensive, in consequence of having rent asunder the conjugal principle, which is the chief jewel of human life, they are committed to the borders of the western quarter, where at a certain distance they appear lean, as if consisting of bones covered over with skin only, but seen from afar they appear as panthers. When it was given me to see them nearer, I was surprized that some of them held books in their hands, and were reading; and it was said that this is the case, because in the world they spake various things concerning the spiritual

things of the church, and yet defiled them by adulteries, even to their extremities, and that such was the correspondence of this lust with the violation of spiritual marriage. But be it noted, that the instances of those who are principled in this lust are rare; certain it is, that the women, because it doth not become them to prostitute love, are thereupon repugnant, and that repugnance invigorates, nevertheless this is not from any lust of violation.

Of the LUST of seducing INNOCENCIES.

513. THE lust of seducing innocencies is not the lust of defloration, nor the lust of violation, but is peculiar and singular by itself; it prevails more especially with the deceitful: the women, who appear to them as innocencies, are such as regard the evil of scortation as an enormous sin, and who are thus studious of chastity, and at the same time of piety; these women are the objects which set them on fire. In Roman-catholic countries there are virgins addicted to the monastic life, and because they believe these virgins to be pious innocencies above the rest of their sex, they respect them as the dainties and delicacies of their lust. With a view of seducing these latter or the former,

inasmuch as they are deceitful, they first devise arts, and next, when they have well digested them, without receiving any check from shame, they practise them as from nature. These arts are principally pretences of innocence, of love, of chastity, and of piety; by these and by other cunning stratagems, they enter into the interior friendship of such women, and thence into their love, and change this latter from spiritual into natural by various persuasions and at the same time insinuations, and afterwards into corporeal-carnal by irritations, and then they take possession of them at pleasure; and when they have attained this end, they rejoice in heart, and make a mock of those whom they have violated.

514. The lot of these seducers after death is sad, inasmuch as such seduction is not only impiety, but also malignity: when they have passed through their first period in the spiritual world, which period is in externals, wherein they excel many others in the elegance of their manners and their courteousness of speech, they are reduced to another period of their life, which is in internals, wherein lust is set at liberty, and commences its sport; and on this occasion they are first conveyed to women who had made vows of chastity, and with these they are explored as to the quality of their malignant concupiscence, to the intent that they may not be judged except on conviction: when they are made sensible of the chastity of

those women, their deceit begins to act, and to attempt its crafty arts; but as this is to no purpose, they depart from them. They are afterwards introduced to women of genuine innocence, and when they attempt to deceive these in like manner, by virtue of a power given to those women, they are heavily fined, for they occasion in their hands and feet a heaviness of stupor, in like manner in their necks, and at length make them feel as it were a swoon; and when they have inflicted this punishment, they run away and escape from the sufferers. After this there is a way opened to them to a certain company of courtezans, who have been versed in the art of cunningly feigning innocence; and these first expose them to laughter amongst themselves, and lastly after various engagements suffer themselves to be violated. After some such scenes a third period takes place, which is that of judgment; and in this case being convicted they sink down, and are gathered to their like in the hell which is in the northern quarter, and there they appear at a distance like weasels: but if they have been allured by deceit, they are conveyed down from this hell to the hell of the deceitful, which is in the western quarter at a depth to the back; in this hell they appear at a distance like serpents of various kinds, and the most deceitful like vipers: but in the hell itself, into which it was given to look, they appeared to me as if they were ghastly pale, with faces of chalk;

and whereas they are mere concupiscencies, they do not love to speak, and if they speak, they only mutter and stammer various things, which are not understood by any others than by their companions who stand beside them; but presently, as they sit or stand, they make themselves unseen, and fly about in the cavern like phantoms; for on this occasion they are in phantasy, and phantasy appears to fly: after flying they repose themselves, and then, what is wonderful, one doth not know another; the ground and cause of this is, because they are principled in deceit, and deceit doth not believe another; and thereby withdraws itself. When they are made sensible of any thing proceeding from conjugal love, they fly away into hiding places, and conceal themselves; they are also void of all love of the sex, and are real impotencies; they are called infernal genii.

*Of the CORRESPONDENCE of SCORTATIONS with
the VIOLATION of spiritual MARRIAGE.*

515. I SHOULD here prefix somewhat, in the way of preface, concerning correspondence, what it is; but the subject does not properly belong to the present work. The nature and meaning of correspondence may be seen in a brief summary above,

n. 76, and n. 342; and fully in the APOCALYPSE REVEALED, from beginning to end, that it is between the natural sense of the Word and the spiritual sense. That in the Word there is a natural sense and a spiritual sense, and a correspondence between them, hath been demonstrated in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, and specifically, n. 5 to 26.

516. By spiritual marriage is meant the marriage of the Lord and the church, spoken of above, n. 116 to 131; and hence also the marriage of good and truth, likewise spoken of above, n. 83 to 102; and whereas this marriage of the Lord and the church, and the consequent marriage of good and truth, is in all and singular things of the Word, it is the violation of this which is here meant by the violation of spiritual marriage, for the church is from the Word, and the Word is the Lord; the Lord is the Word, because he is divine good and divine truth therein. That the Word is that marriage, may be seen fully confirmed in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 80 to 90.

517. Since therefore violation of spiritual marriage is violation of the Word, it is evident that this violation is the adulteration of good and the falsification of truth; for spiritual marriage is the marriage of good and truth; whence it follows, that whilst the good of the Word is adulterated, and

the truth falsified, the above marriage is violated; how this violation is effected, and by whom, is in some measure evident from what next follows.

518. Above, in treating of the marriage of the Lord and the church, n. 116, and the subsequent numbers, and in treating of the marriage of good and truth, n. 83, and the subsequent numbers, it was shewn, that that marriage corresponds to marriages in the earths; hence it follows, that the violation of that marriage corresponds to scortations and adulteries. That this is the case, is very manifest from the Word itself, in that by scortations and adulteries are there signified falsifications of truth and adulterations of good, as may be evidently seen from abundant passages adduced out of the Word in the APOCALYPSE REVEALED, n. 134.

519. Violation of the Word is committed by those, who in the christian church adulterate its goods and truths, and they do this, who separate truth from good, and good from truth; also, who assume and confirm appearances of truth and fallacies for genuine truths; and likewise, who know truths of doctrine derived from the Word, and live evil lives; not to mention other like cases. These violations of the Word and of the church correspond to the prohibited degrees, enumerated in Levit. chap. xviii.

520. Inasmuch as the natural principle and the spiritual appertaining to every man (*homo*) cohere

as soul and body, for man (*homo*) without the spiritual principle which flows into and vivifies his natural principle, is not a man (*homo*) it hence follows, that whosoever is in spiritual marriage is also in happy natural marriage, and *vice versa*, that whosoever is in spiritual adultery, is also in natural adultery, and whosoever is in natural adultery, is also in spiritual adultery. Now whereas all who are in hell are in the nuptial connection of evil and the false, and this is essential spiritual adultery, and all who are in heaven are in the marriage of good and truth, and this is essential marriage, therefore hell in the total is called adultery, and heaven in the total is called marriage.

521. To the above shall be added this MEMORABLE RELATION. My eye was opened, and I saw a shady forest, and therein a crowd of satyrs; the satyrs as to their breasts were rough and hairy, and as to the feet some were like calves, some like panthers, and some like wolves, and they had beasts' claws instead of toes. These like wild beasts ran to and fro, crying out, Where are the women? And instantly there were seen harlots who expected them; these also in divers manners were monstrous; the satyrs ran toward them, and laid hold of them, dragging them into a cavern, which was in the midst of the forest deep beneath the earth; and upon the earth round about the cavern

lay a great serpent in spiral foldings, breathing poison into the cavern; in the branches of the forest above the serpent dismal birds of night croaked and screeched. But the satyrs and harlots did not see these things, because they were the correspondencies of their lasciviousnesses, and thereby usual appearances at a distance. Afterwards they came forth from the cavern, and entered into a certain low cottage, which was a brothel; and then being separated from the harlots they entered into discourse together, to which I listened; for discourse in the spiritual world may be heard by a distant person as if he was present, inasmuch as the extense of space is in that world only an appearance; they discoursed concerning marriages, concerning nature, and concerning religion. Concerning MARRIAGES they discoursed, who as to the feet appeared like calves, and they said, What are marriages but licit adulteries? And what is sweeter than scortatory hypocrisies, and the making fools of husbands? At this the rest clapped their hands with a loud laugh. Concerning NATURE the satyrs discoursed, who as to the feet appeared as panthers, and they said, What is there else but nature? What distinction is there between a man and a beast, except that a man can speak articulately, and a beast sonorously? Doth not each derive life from heat, and understanding from light, by the operation of nature? Hereupon the rest exclaimed, Admirable! ye speak from

judgment. Concerning RELIGION they discoursed, who as to the feet appeared like wolves, saying, What is God or a divine principle, but the inmost principle of nature operating? What is religion but a device to catch and bind the vulgar? Hereupon the rest vociferated, Bravo! After a few minutes they rushed forth, and in so doing they saw me at a distance looking at them attentively; being provoked at this, they ran out from the forest, and with a threatening countenance directed their course hastily towards me; they said, Why dost thou stand still here, and attend to our whispers? And I replied, Why not? what should hinder me? you were only discoursing together; and I related what I had heard from them. Hereupon their minds (*animi*) were appeased, which was through fear lest their sentiments should be divulged; and instantly they began to speak modestly, and to act bashfully; from which circumstance I knew that they were not of mean descent, but of honourable birth; and then I told them, how I saw them in the forest as satyrs, twenty as calf-satyrs, six as panther-satyrs, and four as wolf-satyrs; they were thirty in number. They were surprised at this, because they themselves saw themselves there as men, and nothing else, in like manner as they saw themselves here with me; and I instructed them, that the reason of their so appearing was from their scortatory lust, and that this satyr-like form was a form of dissolute adul-

tery, and not a form of person : the cause I said was this, because every evil concupiscence presents a likeness of itself in some form, which is not perceived by those who are in the concupiscence, but by those who stand at a distance : and I said, To convince you, send away some from amongst you into that forest, and do ye remain here, and look at them ; and they did so, and sent away two ; and viewing them from near the above brothel cottage, they saw them altogether as satyrs, and said, O what ridiculous figures ! Whilst they were laughing, I jested a good deal with them, and told them, that I had also seen adulterers as hogs ; and on this occasion I recollected the fable concerning Ulysses and Circe, how she sprinkled the companions and servants of Ulysses with poisonous herbs, and touched them with a magic wand, and turned them into hogs, perhaps into adulterers, because it was not possible for her by any art to turn any one into a hog. After they had made themselves exceedingly merry on this and other like subjects, I asked them, whether they then knew, to what kingdoms in the world they had belonged ? they said, They had belonged to various kingdoms, and they named Italy, Poland, Germany, England, Sweden ; and I asked, whether they had seen any one from Holland of their party ? And they said, Not one. After this I gave the discourse a serious turn, and asked, whether they had ever thought that adultery is

sin? They replied, What is sin? we know not what it means. I asked, whether they ever remembered that adultery was against the sixth (cccc) commandment of the decalogue? they replied, What is the decalogue? Is not it the catechism? What have we men to do with that childish pamphlet? I asked, whether they had ever thought at all about hell? They replied, Who ever came up thence to give us any information? I asked, Whether they had ever thought at all in the world about a life after death? They said, Just as much as about the future life of beasts, and at times as about phantoms, which, if exhaled from dead bodies, float about. I further asked them, Whether they had heard any thing from the priests on any of these subjects? They replied, That they had attended only to the sound of their speech, and not to the thing (or substance), and what is the latter? Being astonished at these answers, I said to them, Turn your faces, and direct your eyes to the midst of the forest, where the cavern is in which ye have been; and they turned themselves, and saw that great serpent around the cavern in spiral foldings, breathing in poison; and also the doleful birds in the branches over the serpent: and I asked, What do ye see? But being much terrified, they answered nothing: and I said, Do you see the dread-

(cccc) See note (n) concerning the division of the commandments.

ful sight? Know ye, that this is representative of adultery in the baseness of its lust. Suddenly at that instant an angel presented himself; he was a priest, and opened the hell in the western quarter, into which such spirits are at length collected; and he said, Look ye thither; and they saw that fiery lake, and knew there some of their friends in the world, who invited them to themselves. Having seen and heard these things, they turned themselves away and rushed out of my sight, and retired from the forest; but I observed their steps that they pretended to retire, but that by winding ways they returned into the forest.

522. After this I returned home, and the next day, from a recollection of these sad scenes, I looked to the same forest, and saw that it disappeared, and in its place there was a sandy plain, and in the midst thereof a lake, in which were some red serpents. But some weeks after, whilst I was looking thither again, I saw on its right side some fallow land, and upon it some husbandmen: and again, after some weeks I saw springing out of that fallow land some tilled land encompassed with shrubs: and I then heard a voice from heaven, Enter into thy bed-chamber, and shut the door, and apply to the work begun in the Apocalypse, and finish it within two years.

*Of the IMPUTATION of each LOVE, SCORTATORY
and CONJUGIAL.*

523. THE Lord saith, JUDGE NOT, THAT YE MAY NOT BE CONDEMNED, Matt. vii. 1 ; by which words cannot in any wise be meant judgment respecting any one's moral and civil life in the world, but judgment respecting any one's spiritual and celestial life: who doth not see, that unless it was allowed a man to judge respecting the moral life of those who cohabit with him in the world, society would perish? What would society be, if there was no public judicature, and if every one did not exercise his judgment respecting another? But to judge what is the quality of the interior mind, or soul, thus what the quality of any one's spiritual state is, and thence what his lot is after death, is not allowed, inasmuch as it is known to the Lord alone; neither doth the Lord reveal this till after the person's decease, to the intent that every one may act from a free principle in all he acts, and thereby that good or evil may be from him, and thus in him, and thence he may live to himself and [live] his own to eternity. The reason why the interiors of the mind, which are kept hid in the world, are revealed after death, is, because this is of concern and of advantage to the societies into which man then cometh, for all in those socie-

ties are spiritual: that those interiors are then revealed, is manifest from these words of the Lord, *There is nothing concealed, which shall not be revealed, or hidden, which shall not be known; therefore whatsoever things ye have said in darkness, shall be heard in light; and what ye have spoken to the ear in closets, shall be preached on the house-tops,* Luke xii. 2, 3. A common judgment, as this for instance, “If you are such in internals as you appear to be in externals, you will be saved or condemned,” is allowed; but a singular judgment, as this for instance, “You are such in internals, therefore you will be saved or condemned,” is not allowed. Judgment concerning the spiritual life of man, or the internal life of the soul, is meant by the imputation which is here treated of. Can any human being know and decide who is a scortator in heart, and who is a conjugal partner in heart? And yet the thoughts of the heart, which are the purposes of the will, judge every one. But this subject shall be opened in the following order: I. *That the evil, in which every one is principled, is imputed to him after death; in like manner the good.* II. *That the transcription of the good of one into another is impossible.* III. *That imputation, if by it is meant such transcription, is a frivolous term.* IV. *That evil is imputed to every one according to the quality of his will, and according to the quality of his understanding; in like manner good.* V. *That thus scorta-*

tory love is imputed to every one. VI. That in like manner conjugal love. We proceed to the explication of each article.

524. I. THAT THE EVIL, IN WHICH EVERY ONE IS PRINCIPLED, IS IMPUTED TO HIM AFTER DEATH; IN LIKE MANNER THE GOOD. To make this article manifest in some degree of evidence, it shall be considered distinctly, according to the following arrangement: 1. That every one hath a life proper (or peculiar) to himself. 2. That every one's own life remains with him after death. 3. That to an evil [person] is then imputed the evil of his life, and that to a good [person] is imputed the good of his life. As to the FIRST proposition, that every one hath a life proper to himself, thus distinct from that of another, it is a known thing; for there is a perpetual variety, and there is not any thing the same with another thing, consequently every one hath his own proper (or peculiar) principle; this is manifest from the faces of men, in that the faces of no two persons are absolutely alike, nor can two faces be alike to eternity; the reason is, because there are no two minds (*animus*) alike, and faces are derived from minds (*animus*), for the face, as it is said, is a type of the mind, and the mind derives its origin and form from the life. Unless man (*homo*) had a life proper to himself, as he hath a mind proper to himself, and a face proper to himself, he would not have any life after death, separate from that of

another; yea, neither would there be a heaven, for heaven consists of perpetual others (*dddd*) (*ex perpetuis aliis*); its form is derived solely from varieties of souls and minds arranged into such an order, as to make a one, and they make one from the One, whose life is in all and singular things therein, as the soul is in man; unless this was the case, heaven would be dispersed, because form would be dissolved. The One, from whom all and singular things have life, and from whom form coheres, is the Lord. In general, every form consists of various things, and is such, as is the harmonic co-ordination thereof and arrangement to one; such is the human form, and hence it is that man, consisting of so many members, viscera, and organs, is not sensible of any thing in himself and from himself but as of one. As to the SECOND proposition, that every one's own life remains with him after death, it is known in the church from the Word, and from these passages therein, *The Son of man shall come, and shall then render to every one according to his deeds*, Matt. xvi. 27. *I saw the books open, and all were judged according to their works*, Rev. xxi. 12, 13. *In the day of judg-*

(*dddd*) By *perpetual others* seems to be meant *others to eternity*, or *which must ever remain others*, implying that the distinction of one thing and person from another in heaven must ever remain, and that it is impossible another *exactly like it* should ever be given.

ment God shall render to every one according to his works, Rom. ii. 6. 2 Cor. v. 10 ; the works, according to which it shall be rendered to every one, are the life, because the life doeth the works, and they are according to the life. Inasmuch as it hath been given me for several years to be together with the angels, and to discourse with the deceased, I can testify for certain, that every one is then explored as to the quality of the life which he hath lived, and that the life, which he hath contracted in the world, awaits him to eternity ; I have discoursed with those who have lived ages ago, whose life I have been acquainted with from history, and I have known it to be like the description given of it ; and I have heard from the angels, that no one's life after death can be changed, because it is organized according to his love and consequent works ; and that if it was changed, the organization would be rent asunder, which cannot be done in any case ; also that a change of organization cannot possibly be effected except in the material body, and is utterly impossible in the spiritual body, after that the former hath been rejected. In regard to the THIRD proposition, that to an evil [person] is then imputed the evil of his life, and that to a good [person] is imputed the good of his life, it is to be observed, that the imputation of evil is not accusation, incusation, inculpation, and judication, (eeee) as

(eeee) The precise and distinct meaning of the four terms ac-

in the world, but evil itself produces this effect; for the evil, by virtue of their free principle, separate themselves from the good, inasmuch as they cannot be together; the delights of the love of evil are averse from the delights of the love of good, and delights exhale from every one, as odours exhale from every vegetable in the earths; for they are not absorbed and concealed by the material body as heretofore, but flow forth freely from their loves into the spiritual *aura*: and whereas evil is there made sensible as in its odour, it is this which accuses, incuses, fixes blame, and judges, not before any judge, but before every one who is principled in good; and this is what is meant by imputation. Moreover, an evil [person] chooses companions, with whom he may live in his delights, and because he is averse from the delight of good, he spontaneously betakes himself to his own in hell. The imputation of good is effected in like manner, and hath place with those who in the world have acknowledged, that all good in them is from the Lord, and nothing from themselves; these, after they have been pre-

cusation, *incusation*, *inculpation*, and *judication*, as here used by the author, seems to be this: *accusation* evidently implies the bringing a charge against any one: *incusation* most probably means the corroborating that charge by proper and sufficient evidence: *inculpation* is the affixing of blame or criminality according to such corroboration: and *judication* is the pronouncing sentence.

pared, are let into the interior delights of good, and then there is opened to them a way into heaven to the society where its homogeneous delights are; this is effected of the Lord.

525. II. THAT TRANSCRIPTION OF THE GOOD OF ONE [PERSON] INTO ANOTHER IS IMPOSSIBLE.

The evidence of this article may also be seen from the following arranged propositions: 1. That every man is born in evil. 2. That he is led into good by regeneration from the Lord. 3. That this is effected by a life according to his precepts.

4. Wherefore good, when it is thus implanted, cannot be transcribed. As to the FIRST proposition, that every man is born in evil, it is known in the church; it is generally said that this evil is derived hereditarily from Adam; but it is from a man's parents; every one derives from his parents his peculiar temper, which is his inclination; that this is the case, is evinced both by reason and experience; for the likenesses of parents as to face, genius, and manners, appear extant in their immediate offspring and in their posterity; hence families are known by many, and judgment is also formed concerning their minds (*animus*); wherefore the evils, which parents themselves have contracted, and which they have introduced *per traducem* (ffff) into their offspring, are the evils in

(ffff) For the meaning of the expression *per traducem*, see note (cc).

which men are born. The reason why it is believed that the guilt of Adam is inscribed on all the human race, is, because few reflect upon any evil appertaining to themselves, and thence know it; wherefore they suppose that it is so deeply hid, as to appear only in the sight of God. In regard to the SECOND proposition, that man is led into good by regeneration from the Lord, it is to be observed, that there is such a thing as regeneration, and that unless a person be regenerated, he cannot enter into heaven, as appears clearly from the Lord's words in John iii. 3, 5; that regeneration is purification from evils, and thereby renovation of life, cannot be unknown in the christian orb, for reason also seeth this whilst it acknowledges that every one is born in evil, and that evil cannot be washed and wiped away like filth by soap and water, but by repentance. As to the THIRD proposition, that man is led into good of the Lord by a life according to his precepts, it is plain from this consideration that the precepts of regeneration are five, see above, n. 82; amongst which are these, that evils are to be shunned, because they are of the devil and from the devil, and that goods are to be done, because they are of God and from God, and that men ought to go to the Lord, in order that he may lead them to do these latter; let any one consult himself and weigh the matter, whether man derives good from any other source; and if he hath not good, he hath not salvation. In

regard to the FOURTH proposition, that good, when it is thus implanted, cannot be transcribed, (by transcription is meant the transcription of the good of one [person] into another,) it is evident from what has already been said; for from what has already been said it follows, that man by regeneration is made altogether new as to spirit, and that this is effected by a life according to the Lord's precepts; who doth not see that this renewing cannot be effected but from time to time, in nearly the same manner as a tree successively takes root and grows from a seed, and is perfected? They who have other perceptions of regeneration, do not know any thing concerning the state of man, nor any thing concerning evil and good, that these two principles are altogether opposite, and that good cannot be implanted only so far as evil is removed; nor do they know, that so long as any one is in evil, he is averse from good which in itself is good; wherefore if the good of one should be transferred into any one who is in evil, it would be as if a lamb should be cast before a wolf, or as if a pearl should be tied to a swine's snout: from which considerations it is evident, that transcription is impossible.

526. III. THAT IMPUTATION, IF BY IT IS MEANT SUCH TRANSCRIPTION, IS A FRIVOLOUS TERM. That the evil, in which every one is principled, is imputed to him after death, and in like manner the good, was proved above, n. 524;

hence it is manifest what is meant by imputation ; but if by imputation is meant the transcription of good into any one who is in evil, it is a frivolous term, because such transcription is impossible, as was also proved above, n. 525. In the world merits may as it were be transcribed by men, that is, good may be done to children for the sake of their parents, or to the friends of any client out of favour, but the good of merit cannot be inscribed on their souls, but only be extrinsically adjoined. The like is not possible with men as to their spiritual life ; this spiritual life, as was shewn above, must be implanted, and if it is not implanted by a life according to the Lord's precepts, as above-mentioned, man remains in the evil in which he was born ; before such implantation, it is impossible for any good to reach him, or if it reaches him, it is instantly struck back and rebounds as an elastic ball falling upon a rock, or is absorbed as a diamond cast into a bog. Man (*homo*) not reformed as to the spirit is as a panther, or as an owl, and may be compared to a bramble and a nettle ; but man regenerated is as a sheep, or as a dove, and may be compared to an olive and to a vine ; consider, I pray, if you are so disposed, how can a man-panther be converted into a man-sheep, or an owl into a dove, or a bramble into an olive, or a nettle into a vine, by any imputation, if by it is meant transcription ? In order that such conversion may be effected, is it not necessary that the ferine

principle of the panther and owl, or the noxious principle of the bramble and nettle, be first taken away, and thereby the truly human and innocent principle be implanted? How this is effected, the Lord also teaches in John, chap. xv. 1 to 7.

527. IV. THAT EVIL IS IMPUTED TO EVERY ONE ACCORDING TO THE QUALITY OF HIS WILL, AND ACCORDING TO THE QUALITY OF HIS UNDERSTANDING. It is a known thing, that there are two principles which make man's life, the will and the understanding, and that all things which are done by man, are done from his will and from his understanding, and that without these acting principles man would not have either action or speech, otherwise than as a machine; hence it is evident, that such as man's will and understanding is, such is the man; and further, that man's action in itself is such, as is the affection of his will which produces it, and that man's discourse in itself is such, as is the thought of his understanding which produces it; wherefore several men may act and speak alike, and yet they act and speak unlike, one from a depraved will and thought, the other from an upright will and thought. From these considerations it is manifest, what is meant by the deeds or works, according to which every one will be judged, viz. that will and understanding are meant, consequently that by evil works are meant the works of an evil will, whatsoever hath been their appearance in externals, and that by good

works are meant the works of a good will, although in externals they have appeared like the works wrought by an evil man. All things which are done from the interior will of man, are done from purpose, inasmuch as that will proposes to itself what it acts by its intention; and all things which are done from the understanding, are done from confirmation, inasmuch as the understanding confirms. From these considerations it may appear, that evil or good is imputed to every one according to the quality of his will therein, and according to the quality of his understanding concerning them. It is allowed to confirm these observations by the following relation: In the spiritual world I have met several, who in the natural world had lived like others, being sumptuous in their apparel, costly in their entertainments, frequenting the exhibitions of the stage, jesting on love topics as from a libidinous principle, with other like practices; and yet the angels charged those things to some as evils of sin, and to some did not impute them as evils, and declared the latter guiltless, but the former guilty. Being questioned why they did so, when yet all had done alike, they replied, that they view all from purpose, intention, or end, and distinguish accordingly; and that therefore they excuse or condemn those whom the end either excuses or condemns, inasmuch as an end of good influences all in heaven, and an end of evil all in hell.

528. To the above shall be adjoined the following observation: it is said in the church, that no one can fulfil the law, and the less so, inasmuch as he who prevaricates against one precept of the decalogue, prevaricates against all; but this form of speaking is not as it sounds; for it is to be understood thus, that he who, from purpose or confirmation, acts against one precept, acts against the rest, since to act so from purpose or confirmation is to deny that it is sin, and he who denies that it is sin, makes nothing of acting against the rest of the precepts. Who doth not know, that he who is an adulterer is not on that account a murderer, a thief, and a false witness, nor wills to be so? But he who is an adulterer from purpose and confirmation, makes no account of any thing respecting religion, thus neither does he make any account of murder, theft, and false witness, and he abstains from these evils, not because they are sins, but because he fears the law and the loss of reputation. That adulterers from purpose and confirmation make no account of the holy things of the church and of religion, may be seen above, n. 490 to 493, and in the two MEMORABLE RELATIONS, n. 500, 521, 522; it is a similar case, if any one, from purpose or confirmation, acts against any one other precept of the decalogue; he also acts against the rest, inasmuch as he doth not regard any thing as sin.

529. The case is similar with those, who are

principled in good from the Lord; if these, from will and understanding, or from purpose and confirmation, abstain from one evil because it is sin, they abstain from all evil, and the more so still if they abstain from several: for as soon as any one, from purpose or confirmation, abstains from any evil because it is sin, he is kept by the Lord in the purpose of abstaining from the rest; wherefore, if unwittingly, or from any prevailing bodily concupiscence, he doeth evil, still this is not imputed to him, because he did not purpose it to himself, nor confirms it with himself. Man comes into this purpose, if once or twice in a year he examines himself, and repents of the evil which he discovers appertaining to himself; it is otherwise with him who never examines himself. From these considerations it evidently appears, who it is to whom sin is not imputed, and who to whom it is imputed.

530. V. THAT THUS SCORTATORY LOVE IS IMPUTED TO EVERY ONE; viz. not according to deeds, such as they appear in externals before men, yea, neither such as they appear before a judge, but such as they appear in internals before the Lord, and from him before the angels, which is according to the quality of man's will and the quality of his understanding therein. Various circumstances exist in the world, which mitigate and excuse crimes, also which aggravate and charge them upon the perpetrator; nevertheless, imputations after death take place, not according to

circumstances which are external of the deed, but according to internal [circumstances] of the mind; and these are viewed according to the state of the church with every one; as for example, a man (*homo*) impious in will and understanding, that is, who hath no fear of God, nor love of his neighbour, and consequently no reverence for any sanctity of the church, he after death becomes guilty of all crimes which he did in the body, nor is remembrance had of his good actions, inasmuch as his heart, from whence as from a fountain those things flowed, was averse from heaven, and turned to hell, and acts flow forth from the place of the habitation of every one's heart. In order that this may be understood, I will relate an arcanum; heaven is distinguished into innumerable societies, in like manner hell derived from an opposite principle; and the mind of every man (*homo*), according to his will and consequent understanding, actually dwells in one society, and intends and thinks in like manner with those who compose the society; if the mind be in any society of heaven, it then intends and thinks in like manner with those who compose that society, if it be in any society of hell, it intends and thinks in like manner with those who are in the same society; but so long as man lives in the world, so long he migrates from one society to another, according to the changes of the affections of his will and of the consequent thoughts of his mind; but after death his peregrina-

nations are collected, and from the collection thereof into one a place is allotted him, in hell if he be evil, in heaven if he be good. Now whereas all in hell are influenced by a will of evil, all are viewed there from that will; and whereas all in heaven are influenced by a will of good, all are viewed there from that will; wherefore imputations after death have place according to the quality of every one's will and understanding. The case is similar with scortations, whether they be fornications, or pellicacies, or concubinages, or adulteries, inasmuch as those things are imputed to every one, not according to the deeds themselves, but according to the state of the mind in the deeds; for deeds follow the body into the tomb, whereas the mind rises again.

531. VI. THAT THUS CONJUGIAL LOVE IS IMPUTED TO EVERY ONE. There are marriages in which conjugal love doth not appear, and yet is, and there are marriages in which conjugal love appears, and yet is not; there are several causes in both cases, knowable in part from what was related concerning love truly conjugal, n. 57 to 73; and concerning the causes of colds and separations, n. 234 to 260; and concerning the causes of apparent love and friendship in marriages, n. 271 to 292; but appearances in externals conclude nothing concerning imputation: the one single thing which concludes is the conjugal principle, in that it abides in every one's will, and is guarded,

in whatsoever state of marriage man (*homo*) is; that conjugal principle is as a scale, in which that love is weighed; for the conjugal principle of one man with one wife is the storehouse of human life, and the reconditory of christian religion, as was shewn above, n. 457, 458: and this being the case, it is possible that that love may have place with one married partner, and not at the same time with the other; and that it may lie deeper hid, than that the man (*homo*) himself can observe any thing concerning it; and also it may be inscribed in a successive progress of the life; the reason is, because that love in its paces accompanies religion, and religion, inasmuch as it is the marriage of the Lord and the church is the initiation and inoculation of that love; wherefore conjugal love is imputed to every one after death according to his spiritual rational life; and for him, to whom that love is imputed, marriage in heaven is provided after his decease, whatsoever hath been his marriage in the world. From these considerations then results this short concluding observation, that no conclusion is to be made concerning any one, from appearances of marriages, nor from appearances of scortations, whereby to decide that he hath conjugal love, or not; wherefore *Judge not lest ye be condemned*, Matt. vii. 1.

532. To the above I shall subjoin the following

MEMORABLE RELATION. On a time I was raised up as to my spirit into the angelic heaven, and into one of its societies; and instantly some of the wise ones of the society came to me, and said, What news from earth? I replied, This is new, that the Lord hath revealed arcana, which in point of excellence exceed all the arcana heretofore revealed since the beginning of the church. They asked, What are they? I said, The following: I. That in the Word, in all and singular parts thereof, there is a spiritual sense corresponding to the natural sense, and that by means of the former sense the men of the church have conjunction with the Lord, and consociation with angels, and that the sanctity of the Word resides therein. II. That the correspondencies are discovered, of which the spiritual sense of the Word consists. The angels asked, Have the inhabitants of the earth had no knowledge heretofore concerning correspondencies? I said, None at all; and that the doctrine of correspondencies had been concealed now for some thousands of years, viz. since the time of Job; and that with those who lived at that time, and before it, the science of correspondencies was the science of sciences, whence they derived wisdom, because they derived knowledge concerning the spiritual things of heaven and the church; but that this science, by reason of its being turned into idolatrous science, was so obliterated and destroyed by the divine providence of the Lord,

that no visible traces of it were left remaining: that nevertheless at this time it hath been again discovered by the Lord, in order that the men of the church may have conjunction with him, and consociation with the angels, which purposes are effected by the Word, in which all and singular things are correspondencies. The angels rejoiced exceedingly to hear that it hath pleased the Lord to reveal this great arcanum, which hath lain so deep hid for some thousands of years; and they said, that it was done for this end, that the christian church, which is founded on the Word, and is now at its end, may again revive and draw breath through heaven from the Lord. They inquired, whether by that science it is at this day discovered, what is signified by baptism, and what by the sacred supper, which have heretofore given birth to so many various conjectures about their true meaning? And I replied, that it is discovered.

III. I said further, that revelation hath been made at this day by the Lord concerning the life of man after death. The angels said, What concerning life after death? Who doth not know, that man lives after death? I replied, They know, and they do not know; they say that it is not man who liveth after death, but his soul, and that this liveth a spirit, and the idea they have of a spirit is as of wind or æther, and that it doth not live a man till after the day of the last judgment, at which time the corporeal parts, which had been left in the

world, will be re-collected and again fitted together into a body, notwithstanding their having been eaten by worms, mice, and fish, and that thus men will rise again. The angels said, What a notion is this! Who doth not know that man liveth a man after death, with this difference alone, that he then liveth a spiritual man, and that a spiritual man sees a spiritual man, as a material man sees a material man, and that they do not know a single distinction, except that they are in a more perfect state. IV. The angels inquired, What do they know concerning our world, and concerning heaven and hell? I said, Nothing at all; but that at this day it hath been discovered by the Lord, what is the nature and quality of the world in which angels and spirits live, thus what is the quality of heaven, and what the quality of hell; and further, that angels and spirits are in conjunction with men; besides many wonderful things respecting them. The angels were glad to hear, that it hath pleased the Lord to make such discoveries, that so man may no longer be in doubt through ignorance respecting his immortality. V. I further said, that at this day it hath been revealed from the Lord, that in your world there is a sun, other than the sun in our world, and that the sun of your world is pure love, and that the sun of our world is pure fire; and that on this account, whatsoever proceeds from your sun, inasmuch as it is pure love, partakes of life, and that whatsoever

proceeds from our sun inasmuch as it is pure fire, partakes nothing of life; and that hence is the difference between spiritual and natural, which difference, heretofore unknown, hath been also discovered: hereby also is made known the source of that light which enlightens the human understanding with wisdom, and the source of that heat, which kindles the human will with heat.

VI. It hath been further discovered, that there are three degrees of life, and that hence there are three heavens; and that the human mind is distinguished into those degrees, and that hence man (*homo*) corresponds to the three heavens. The angels said, Did not they know this heretofore? I answered, They were acquainted with a distinction of degrees in relation to greater and lesser, but not in relation to prior and posterior.

VII. The angels inquired whether any other things have been revealed? I replied, Several, viz. concerning the last judgment; concerning the Lord, that he is God of heaven and earth, that God is one both in person and essence, in whom is a divine trinity, and that he is the Lord; also concerning the new church to be established by him, and concerning the doctrine of that church; concerning the sanctity of the sacred scripture; that the Apocalypse also hath been revealed, which could not be revealed even as to the smallest single verse except by the Lord; moreover concerning the inhabitants of the planets, and concerning the earths in the

universe ; besides several memorable and wonderful relations from the spiritual world, whereby several things relating to wisdom have been discovered from heaven.

533. The angels were exceedingly rejoiced at this information, but they perceived that I was sorrowful, and they asked the cause of my sorrow ; I said, because the above arcana at this day revealed by the Lord, although in excellence and worth they exceed all the knowledges heretofore published, are yet reputed on earth as of no value. The angels wondered at this, and besought the Lord that they might be allowed to look down into the world, and they looked down, and lo ! mere darkness was therein ; and it was told them, that those arcana should be written on paper, and the paper should be let down upon earth, and they would see a prodigy ; and it was done so, and lo ! the paper, on which those arcana were written, was let down from heaven, and in its progress, whilst it was in the world of spirits, it shone bright as a star, but when it descended into the natural world, the light disappeared, and it was darkened in the degree to which it fell : and whilst it was let down by the angels into companies consisting of men of learning and erudition both clergy and laity, there was heard a murmur from many, in which were these expressions, What have we here ? Is it any thing or nothing ? What matters it whether we know those things, or do not know them ?

are they not mere creatures of the brain? and it appeared as if some of them took the paper, and folded it, rolling and unrolling it with their fingers, that they might obliterate the writing; and it appeared as if some tore it in pieces, and as if some were desirous to trample it under their feet; but they were prevented by the Lord from proceeding to such enormity, and charge was given to the angels to draw it back and secure it; and whereas the angels were affected with sadness, and thought with themselves how long this was to be the case, it was said, *For a time, and times, and half a time,* Rev. xii. 14

534. After this I discoursed with the angels informing them that somewhat further is revealed in the world by the Lord. They asked, what further? I said, concerning love truly conjugal, and concerning its celestial delights. The angels said, Who doth not know, that the delights of conjugal love exceed the delights of all loves? And who cannot see, that into some love are collated all the blessednesses, satisfactions, and delights, which can possibly be conferred by the Lord, and that the receptacle thereof is love truly conjugal, which is capable of receiving and perceiving them to a full sensibility? I replied, they do not know this, because they have not come to the Lord, and lived according to his precepts by shunning evils as sins, and by doing goods; and love truly conjugal with its delights is solely from the Lord, and is

given to those who live according to his precepts ; thus it is given to those, who are received into the Lord's new church, which is meant in the Apocalypse by the New Jerusalem. To this I added, I am in doubt whether in the world at this day they are willing to believe, that this love in itself is a spiritual love, and hence grounded in religion, by reason that they entertain only a corporeal idea respecting it. They then said to me, Write respecting it, and follow revelation, and afterwards the book written respecting it shall be sent down from us out of heaven, and we shall see whether the things contained in it are received ; and at the same time whether they are willing to acknowledge, that that love is according to religion with man, spiritual with the spiritual, natural with the natural, and merely carnal with adulterers.

535. After this I heard an outrageous murmur from below, and at the same time these words, Do miracles, and we will believe. And I asked, Are not the things above-mentioned miracles ? And answer was made, They are not. And I asked, What miracles then do you mean ? And it was said, Manifest and reveal things to come, and we will have faith. But I replied, Such manifestation and revelation are not given from heaven, since in proportion as man knoweth things to come, in the same proportion his reason and understanding, together with his wisdom and prudence, fall into an indolence of in exertion, grow torpid, and de-

cay. And again I asked, What other miracles shall I do? And a cry was made, Do such miracles as Moses did in Egypt. To this I answered, Possibly ye may harden your hearts against them, as Pharaoh and the Egyptians did. And reply was made, we will not. But again I said, Assure me of a certainty, that ye will not dance about a golden calf, and adore it, as the posterity of Jacob did, within a month after they had seen the whole mount Sinai on fire, and heard Jehovah himself speaking out of the fire, thus after the greatest of all miracles; (a golden calf in the spiritual sense is the pleasure of the flesh;) and reply was made from below, We will not be as the posterity of Jacob. But at that instant I heard it said to them from heaven, If ye believe not Moses and the prophets, that is, the Word of the Lord, ye will not believe from miracles, any more than the sons of Jacob did in the wilderness, nor any more than they believed when they saw with their own eyes the miracles done by the Lord himself, whilst he was in the world.

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That all the delights of love truly conjugal, even the ultimate, are chaste, n. 144. That conjugal love, with those who are made spiritual by the Lord, is purified more and more, and rendered chaste, n. 145, 146. That the chastity of marriage exists by a total abdication of whoredoms from a principle of religion, n. 147, 148, 149. That chastity cannot be predicated of infants, nor of boys and girls, nor of young men and virgins before they feel in themselves a love of the sex, n. 150. That chastity cannot be predicated of eunuchs so born, nor of eunuchs so made, n. 151. That chastity cannot be predicated of those, who do not believe adulteries to be evils in regard to religion; and still less of those, who do not believe adulteries to be hurtful to society, n. 152. That chastity cannot be predicated of those, who abstain from adulteries only for various external reasons, n. 153. That chastity cannot be predicated of those, who believe marriages to be unchaste, n. 154. That chastity cannot be predicated of those, who have renounced marriage by vows of perpetual celibacy, unless there be and remain in them the love of a life truly conjugal, n. 155. That a state of marriage is to be preferred to a state of celibacy, n. 156.

Concerning the conjunction of souls and minds by marriage, which conjunction is meant by the Lord's words, that they are no longer two, but one flesh, n. 156 to 181. That from creation there is*

implanted in each sex a faculty and inclination, whereby they are able and willing to be joined together as it were into one, n. 157. That conjugal love conjoins two souls, and thence two minds into one, n. 158. That the will of the wife conjoins itself with the understanding of the man and thence the understanding of the man with the will of the wife, n. 159. That the inclination to unite the man to herself is constant and perpetual with the wife, but inconstant and alternate with the man, n. 160. That conjunction is inspired into the man by the wife according to her love, and is received by the man according to his wisdom, n. 161. That this conjunction is effected from the first days of marriage successively; and that with those, who are principled in love truly conjugal, it is wrought more and more thoroughly to eternity, n. 162. That the conjunction of the wife with the rational wisdom of the husband is effected from within, but with his moral wisdom from without, n. 163, 164, 165. That for the sake of this conjunction as an end, there is given to the wife a perception of the affections of the husband, and also the utmost prudence in moderating them, n. 166. That wives conceal this perception with themselves, and hide it from their husbands, for reasons of necessity, in order that conjugal love, friendship, and confidence, and thereby blessedness of cohabitation, and happiness of life, may be secured, n. 167. That this perception is the

wisdom of the wife, and that it is not communicable to the man, neither is the rational wisdom of the man communicable to the wife, n. 168. That the wife from a principle of love is continually thinking about the man's inclination to her with the purpose of joining him to herself; it is otherwise with the man, n. 169. That the wife conjoins herself to the man by applications to his will desires, n. 170. That the wife is conjoined to her man by the sphere of her life flowing forth from the love of him, n. 171. That the wife is conjoined to the husband by the appropriation of the powers of his virtue, but that this is effected according to their mutual spiritual love, n. 172. That thus the wife receives in herself the image of her husband, and thence perceives, sees, and is sensible of his affections, n. 173. That there are duties proper to the man, and duties proper to the wife, and that the wife cannot enter into the duties proper to the man, neither can the man enter into the duties proper to the wife, so as to perform them aright, n. 174, 175. That these duties also, according to mutual aid, conjoin two into one, and together constitute one house, n. 176. That conjugal partners, according to the conjunctions above-mentioned, become one man more and more, n. 177. That they, who are principled in love truly conjugal, are sensible of their being a united man, and as it were one flesh, n. 178. That love truly conjugal, considered in it-

self, is a union of souls, a conjunction of minds, and an endeavour towards conjunction in bosoms, and thence in body, n. 179. That the states of this love are innocence, peace, tranquillity, inmost friendship, full confidence, and mutual desire of mind and heart to do every good to each other; and the states derived from these are blessedness, satisfaction, delight, and pleasure; and from the eternal enjoyment of these is derived heavenly felicity, n. 180. That these things can in no wise be given, except in the marriage of one man with one wife, n. 181.

Concerning the change of the state of life, which takes place with men and with women by marriage, n. 184 to 206. That the state of the life of man, from infancy even to the end of life, and afterwards to eternity, is continually changing, n. 185. That in like manner the internal form of man, which is that of his spirit, is continually changing, n. 186. That these changes differ in the case of men and in the case of women, inasmuch as men from creation are forms of science, of intelligence, and of wisdom, and women are forms of the love of those principles as existing with men, n. 187. That with men there is an elevation of the mind into superior light, and that with women there is an elevation of the mind into superior heat; and that the woman is made sensible of the delights of her heat in the man's light, n. 188, 189. That both with men and women the states of life before mar-

riage differ from the states of life after marriage, n. 190. That with conjugal partners the states of life after marriage are changed, and succeed each other according to the conjunctions of their minds by conjugal love, n. 191. That marriages induce other forms in the souls and minds of conjugal pairs, n. 192. That the woman is actually formed into a wife, according to the description given in the book of creation, n. 193. That this formation is effected on the part of the wife by secret means, and that this is meant by the woman being created, whilst the man slept, n. 194. That this formation on the part of the wife is effected by the conjunction of her own will with the internal will of the man, n. 195. That the end herein is, that the will of both may become one, and that thus both may become one man, n. 196. That this formation on the part of the wife is effected by appropriation of the affections of the husband, n. 197. That this formation on the part of the wife is effected by a reception of the propagation of the soul of the husband, with delight arising from this consideration, that she is willing to be the love of her husband's wisdom, n. 198. That thus a virgin is formed into a wife, and a youth into a husband, n. 199. That in the marriage of one man with one wife, between whom there subsists love truly conjugal, the wife becomes more and more a wife, and the husband more and more a husband, n. 200. That thus also their forms are

successively perfected and ennobled from an interior principle, n. 201. That children born from parents, who are principled in love truly conjugal, derive from their parents the conjugal principle of good and truth, by virtue whereof they have an inclination and faculty, if sons, to perceive the things appertaining to wisdom; and if daughters, to love those things which wisdom teaches, n. 202, 203, 204, 205. That the reason of this is, because the soul of the offspring is from the father, and its clothing from the mother, n. 206.

Universals concerning marriages, n. 209 to 230. That the sense proper to conjugal love is the sense of touch, n. 210. That with those who are principled in love truly conjugal, the faculty of growing wise increases; but that it decreases with those who are not principled in conjugal love, n. 211, 212. That with those who are principled in love truly conjugal, the satisfaction of cohabitation increases; but that it decreases with those who are not principled in conjugal love, n. 213. That with those who are principled in love truly conjugal, conjunction of minds increases, and there-with friendship: but that both friendship and conjunction of minds decrease with those who are not principled in conjugal love, n. 214. That they, who are principled in love truly conjugal, are continually desirous to be one man; but that they who are not principled in conjugal love, are desirous to be two, n. 215. That they, who are principled

in love truly conjugal, in marriage have respect to what is eternal; but that the case is reversed with those who are not principled in conjugal love, n. 216. That conjugal love resides with chaste wives but that still their love depends on the husbands, n. 216.* That the intelligence of women is in itself modest, elegant, pacific, yielding, soft, tender; and that the intelligence of men in itself is grave, harsh, hard, daring, fond of licentiousness, n. 217. That wives love the bonds of marriage, if so be the men love them, n. 218. That wives are in no excitation like men; but that they have a state of preparation for reception, n. 219. That men have abundant store according to the love of propagating the truths of wisdom, and according to the love of doing uses, n. 220. The determination at all times is in the good pleasure of the husband, n. 221. That the conjugal sphere is what flows from the Lord through heaven into all and singular the things of the universe, even to its ultimates, n. 222. That this sphere is received by the female sex, and through that sex is transferred into the male sex, n. 223. That where love truly conjugal is, this sphere is received by the wife, and only through the wife by the husband, n. 224. That where love not conjugal is, that sphere is received indeed by the wife, but not by the husband through her, n. 225. That love truly conjugal may have place with one of the conjugal partners, and not at the

same time with the other, n. 226. That there are various similitudes, and various dissimilitudes, as well internal as external with conjugal partners, n. 227. That various similitudes may be conjoined, but not with dissimilitudes, n. 228. That the Lord provides similitudes for those, who desire love truly conjugal, and that if they are not given in the earths he provides them in the heavens, n. 229. That man, according to the defect and loss of conjugal love, accedes to the nature of a beast, n. 230.

Concerning the causes of coldnesses, of separations, and of divorces in marriages, n. 234 to 260. That there is spiritual heat, and that there is spiritual cold; and that spiritual heat is love, and spiritual cold is the privation thereof, n. 235. That spiritual cold in marriages is disunion of souls, and disjunction of minds, whence come indifference, discord, contempt, disdain, aversion, from which, in several cases, at length comes separation as to bed, bed-chamber, and house, n. 236. That the causes of colds in their successions are several, some internal, some external, and some accidental, n. 237. That internal causes of colds are from religion, n. 238, 239. That of internal causes of colds the first is, rejection of religion, by each of the parties, n. 240. That of internal causes of colds the second is, that one (of the parties) hath religion, and not the other, n. 241. That of internal causes of colds the third

is, that one of the parties is of one religion, and the other of another, n. 242. That of internal causes of colds the fourth is, falsity of religion, n. 243. That the above-mentioned causes are causes of internal cold, but not at the same time of external cold, in several cases, n. 244, 245. That there are also several external causes of cold, and that the first of these is dissimilitude of minds and manners, n. 246. That of external causes of cold the second is, that conjugal love is believed to be one with scortatory love, only that the latter is disallowed by law, but the former allowed, n. 247. That of external causes of cold the third is, emulation of pre-eminence between conjugal partners, n. 248. That of external causes of cold the fourth is, no determination to any study or business, whence comes wandering cupidity, n. 249. That of external causes of cold the fifth is, inequality of state and of condition in externals, n. 250. That there are also some causes of separations, n. 251. That the first cause of legitimate separation is a vitiated state of mind, n. 252. That the second cause of legitimate separation is a vitiated state of body, n. 253. That the third cause of legitimate separation is impotence before marriage, n. 254. That adultery is the cause of divorce, n. 255. That there are also several accidental causes of cold; and that the first of these is the consideration of enjoyment being common (or cheap) in consequence of being continually

allowed, n. 256. That of accidental causes of cold the second is, that cohabitation with a conjugal partner, grounded in a covenant and law, seems forced and not free, n. 257. That of accidental causes of cold the third is, affirmation on the part of the wife, and discourse on her part concerning love, n. 258. That of accidental causes of cold the fourth is, the man's thought both by day and night concerning the wife that she is willing, and on the other hand, the wife's thought concerning the man that he is not willing, n. 259. That as cold is in the mind, it is also in the body ; and that according to the increments of that cold, the externals also of the body are closed, n. 260.

Concerning the causes of apparent love, of friendship, and of favour in marriages, n. 271 to 292. That in the natural world almost all are capable of being joined together as to external affections, but not as to internal affections, if these latter disagree and appear, n. 272. That in the spiritual world all are conjoined according to internal affections, but not according to external, unless these latter act in unity with the internal, n. 273. That the affections, according to which wedlock is generally contracted in the world, are external, n. 274. But that in case they are not influenced by internal affections which conjoin minds, the bonds of wedlock are loosed in the house, n. 275. That nevertheless those bonds must continue in the

world till the decease of one of the parties, n. 276. That in cases of wedlock, in which the internal affections do not conjoin, there are given external affections which assume a semblance of internal, and tend to consociate, n. 277. That thence come apparent love, apparent friendship, and favour between conjugal partners, n. 278. That these appearances are conjugal semblances assumed, which are commendable, because useful and necessary, n. 279. That these assumed conjugal semblances, in the case of a spiritual man conjoined to a natural, savour of justice and judgment, n. 280. That these assumed conjugal semblances with natural men savour of prudence, for various reasons, n. 281. That they are for the sake of amendment, and for the sake of accommodation, n. 282. That they are for the sake of preserving order in domestic affairs, and for the sake of mutual aid, n. 283. That they are for the sake of unanimity in the care of infants, and the education of children, n. 284. That they are for the sake of peace in the house, n. 285. That they are for the sake of reputation out of the house, n. 286. That they are for the sake of various favours expected from the conjugal partner, or from his or her relations, and thus from the fear of losing such favours, n. 287. That they are for the sake of having blemishes excused, and thereby of avoiding disgrace, n. 288. That they are for the sake of reconciliations, n. 289. That in case

favour doth not cease with the wife, whilst faculty ceaseth with the man, there may exist a friendship resembling conjugal friendship when the parties grow old, n. 290. That there are given various species of apparent love and friendship between conjugal partners, one of whom is brought under the yoke, and thence subject to the other, n. 291. That there are given infernal marriages in the world between conjugal partners, who interiorly are the most inveterate enemies, and exteriorly are as the most bosom friends, n. 292.

Of betrothings and nuptials, n. 295 to 314. That election belongs to the man, and not to the woman, n. 296. That the man ought to court and intreat the woman concerning marriage with him, and not the woman the man, n. 297. That the woman ought to consult her parents, or those who are in the place of parents, and then deliberate with herself before she consents, n. 298, 299. That after declaration of consent pledges are to be given, n. 300. That consent must be secured and established by the customary betrothing, n. 301. That by betrothing each party is prepared for conjugal love, n. 302. That by betrothing the mind of one is conjoined to the mind of the other, that a marriage of spirit may be effected previous to a marriage of body, n. 303. That this is the case with those who think chastely concerning marriages, but it is otherwise with those who think of them unchastely, n. 304. That within the time of be-

trothing it is not allowable to be joined together corporeally, n. 305. That when the time of betrothing is completed, the nuptials ought to take place, n. 306. That previous to the celebration of the nuptials, the conjugal covenant is to be ratified in the presence of witnesses, n. 307. That marriage is to be consecrated by a priest, n. 308. That the nuptials are to be celebrated with festivity, n. 309. That after the nuptials, marriage of spirit is made also marriage of body, and thereby a full marriage, n. 310. That this is the order of conjugal love with its modes, from its first heat to its first torch, n. 311. That conjugal love precipitated without order and the modes thereof burns up the marrows, and is consumed, n. 312. That the states of the minds of each of the parties proceeding in successive order flow into the state of marriage, nevertheless after one manner with the spiritual, and after another manner with the natural, n. 313. That there is given successive order and simultaneous order, and the latter is from the former, and according to it, n. 314.

Of iterated marriages, n. 317 to 325. That after the death of a conjugal partner, again to contract wedlock, depends on the preceding conjugal love, n. 318. That after the death of a conjugal partner, again to contract wedlock, depends also on the state of marriage in which the parties had lived, n. 319. That with those who have not been principled in love truly conjugal,

there is no obstacle or hindrance but they may again contract wedlock, n. 320. That they, who had lived with each other in love truly conjugal, are not willing to enter into iterated marriage, except for reasons separate from conjugal love, n. 321. That the state of marriage of a youth with a virgin differs from that of a youth with a widow, n. 322. That also the state of marriage of a widower with a virgin differs from that of a widower with a widow, n. 323. That the varieties and diversities of these marriages, as to love and its attributes, exceed all number, n. 324. That the state of a widow is more grievous than the state of a widower, n. 325.

Of polygamy, n. 332 to 342. That love truly conjugal cannot be given except with one wife, consequently neither can friendship, confidence, ability truly conjugal be given, and such conjunction of minds, that two may be one flesh, n. 333, 334. That thus celestial blessednesses, spiritual satisfactions, and natural delights, which from the beginning were provided for those who are in love truly conjugal, cannot be given except with one wife, n. 335. That all those things cannot be given except from the alone Lord; and that they are not given to any others but to those who come to him alone, and live according to his commandments. n. 336. Consequently that love truly conjugal with its happinesses cannot be given but with those who are of the christian church,

n. 337. That hence it is, that a christian is not allowed to marry more than one wife, n. 338. That a christian, in case he marries a plurality of wives, commits not only natural adultery, but also spiritual adultery, n. 339. That the Israelitish nation was permitted to marry a plurality of wives, because the christian church was not with that nation, and consequently love truly conjugal could not be given, n. 340. That at this day it is permitted the Mahometans to marry a plurality of wives, because they do not acknowledge the Lord Jesus Christ to be one with Jehovah the Father, and thereby to be the God of heaven and earth, and hence cannot receive love truly conjugal, n. 341. That the mahometan heaven is out of the christian heaven, and that it is divided into two heavens, the inferior and superior; and that no others are elevated into their superior heaven, but such as renounce concubines, and live with one wife, and acknowledge our Lord equal to God the Father, to whom is given dominion over heaven and earth, n. 342, 343, 344. That polygamy is lasciviousness, n. 345. That with polygamists conjugal chastity, purity, and sanctity, cannot be given, n. 346. That a polygamist, so long as he remains a polygamist, cannot be made spiritual, n. 347. That polygamy is not sin with those who live in it from a religious principle, n. 348. That polygamy is not sin with those who are in ignorance concerning the Lord, n. 349,

350. That of these latter such are saved, although polygamists, who acknowledge a God, and from a religious principle live according to the civil laws of justice, n. 351. But that none either of the latter or the former can be consociated with the angels in the christian heavens, n. 352.

Of jealousy, n. 357 to 379. That zeal considered in itself is as the fire of love burning, n. 358. That the burning or flame of that love, which [burning or flame] is zeal, is a spiritual burning or flame, arising from infestation and assault of the love, n. 359, 360, 361. That the quality of man's zeal is according to the quality of his love; thus it differs according as the love is good, or as it is evil, n. 362. That the zeal of good love, and the zeal of evil love, are alike in externals, but altogether unlike in internals, n. 363, 364. That the zeal of good love in its internals contains a hidden store of love and friendship; but that the zeal of evil love in its internals contains a hidden store of hatred and revenge, n. 365, 366. That the zeal of conjugal love is called jealousy, n. 367. That jealousy is as a burning fire against those who infest love exercised towards a conjugal partner; and that it is as a horrid fear for the loss of that love, n. 368. That spiritual jealousy hath place with monogamists, and natural with polygamists, n. 369, 370. That jealousy, with those conjugal partners who love each other tenderly, is a just grief grounded in sound reason, lest conjugal love

should be divided, and should thereby perish, n. 371, 372. That jealousy, with conjugal partners who do not love each other, is grounded in several causes, proceeding in some instances from various mental sickness, n. 373, 374, 375. That in some instances there doth not any jealousy prevail, and this also from various causes, n. 376. That jealousy also hath place in regard to concubines, but not such as in regard to wives, n. 377. That jealousy likewise prevails amongst beasts and birds, n. 378. That jealousy prevalent with men and husbands is different from what is prevalent with women and wives, n. 379.

Of the conjunction of conjugal love with the love of infants, n. 385 to 414. That two universal spheres proceed from the Lord to preserve the universe in its created state, of which one is a sphere of procreating, and the other a sphere of protecting the things procreated, n. 386. That those two universal spheres make one with the sphere of conjugal love, and with the sphere of the love of infants, n. 387. That those two spheres universally and singularly flow into all things of heaven, and into all things of the world, from first [principles] to last, n. 388, 389, 390. That the sphere of the love of infants is a sphere of protection and of support of those who cannot protect and support themselves, n. 391. That this sphere affects both the evil and the good, and disposes, every one to love, protect, and support his offspring from his

own proper love, n. 392. That this sphere affects the female sex principally, thus mothers; and the male sex, or fathers, by derivation from them, n. 393. That this sphere is also a sphere of innocence and peace, n. 394. That the sphere of innocence flows into infants, and through them into the parents, and affects them, n. 395. That it flows also into the souls of the parents, and conjoins itself with the same sphere [as operative] with the infants; and that it is principally insinuated by the touch, n. 396, 397. That in the degree in which innocence recedes with infants, affection and conjunction is also remitted, and this successively, even to separation, n. 398. That a state of rational innocence and peace, with parents towards infants, is grounded in this circumstance, that they know nothing, and have no ability from themselves, but from others, especially from the father and mother; and that this state successively recedes in proportion as they know and have ability from themselves, and not from others, n. 399. That the sphere of the love of procreating advances in order from the end through causes into effects, and makes periods, whereby creation is preserved in the state foreseen and provided for, n. 400, 401. That the love of infants descends, and doth not ascend, n. 402. That wives have one state of love before conception, and another state after it, even to the birth, n. 403. That conjugal love is conjoined with the

love of infants with parents by spiritual causes, and thence by natural, n. 404. That the love of infants and of children differs with spiritual conjugal partners from what it is with natural, n. 405, 406, 407. That with the spiritual, that love is from an interior or prior principle; but with the natural, from an exterior or posterior principle, n. 408. That in consequence hereof that love prevails with conjugal partners who mutually love each other, and also with conjugal partners who do not at all love each other, n. 409. That the love of infants remains after death, especially with women, n. 410. That infants are educated under the Lord's auspices by such women, and grow in stature and intelligence as in the world, n. 411, 412. That it is there provided of the Lord, that with those infants the innocence of infancy becomes the innocence of wisdom, n. 413, 414.

PART THE SECOND.

CONCERNING the opposition of scortatory love and conjugal love, n. 423 to 443. That it is not known what is the quality of scortatory love, unless it be known what is the quality of conjugal love, n. 424. That scortatory love is opposite to conjugal love, n. 425. That scortatory love is opposite to conjugal love, as the natural man

viewed in himself is opposite to the spiritual man, n. 426. That scortatory love is opposite to conjugal love, as the connubial connection of what is evil and false is opposite to the marriage of good and truth, n. 427, 428. That hence scortatory love is opposite to conjugal love, as hell is opposite to heaven, n. 429. That the unclean [principle] of hell is from scortatory love, and that the clean [principle] of heaven is from conjugal love, n. 430. In like manner the unclean [principle] in the church and the clean [principle] therein, n. 431. That scortatory love more and more makes man (*homo*) not a man (*homo*), and man (*vir*) not a man (*vir*); and that conjugal love makes man (*homo*) more and more a man (*homo*), and a man (*vir*) n. 432, 433. That there is a sphere of scortatory love, and a sphere of conjugal love, n. 434. That the sphere of scortatory love ascends out of hell, and that the sphere of conjugal love descends from heaven, n. 435. That those two spheres meet each other in each world, but do not conjoin themselves, n. 436. That between those two spheres there is an equilibrium, and that man is in it, n. 437. That man is able to convert himself to whichever sphere he pleases; but that so far as he converts himself to the one, so far he averts himself from the other, n. 438. That each sphere brings with it delights, n. 439. That the delights of scortatory love commence from the flesh, and that they are of the flesh even in the spirit; but that the

delights of conjugal love commence in the spirit, and that they are of the spirit even in the flesh, n. 440, 441. That the delights of scortatory love are pleasures of insanity; but that the delights of conjugal love are delights of wisdom, n. 442, 443.

Of fornication, n. 444 to 460. That fornication is of the love of the sex, n. 445. That the love of the sex, from which fornication is derived, commences when a youth begins to think and act from his own proper understanding, and his voice begins to become masculine, n. 446. That fornication is of the natural man, n. 447. That fornication is lust, but not the lust of adultery, n. 448, 449. That the love of the sex with some [men] cannot without hurt be totally checked from going forth into fornication, n. 450. That therefore in populous cities public stews are tolerated, n. 451. That fornication is light, so far as it looks to conjugal love, and gives this love the preference, n. 452. That the lust of fornicating is grievous, so far as it looks to adultery, n. 453. That the lust of fornicating is more grievous as it verges to the desire of varieties, and to the desire of defloration, n. 454. That the sphere of the lust of fornicating, such as it is in the beginning, is a middle sphere between the sphere of scortatory love and the sphere of conjugal love, and makes an equilibrium, n. 455. That care is to be taken, lest by immoderate and inordinate fornications conjugal love be de-

stroyed, n. 456. Inasmuch as the conjugal [principle and tie] of one man with one wife is the storehouse of human life, and the reconditory of christian religion, n. 457, 458. That this conjugal [principle] with those, who for various reasons cannot as yet enter into marriage, and by reason of their passion for the sex cannot moderate their lusts, may be preserved, if the vague love of the sex be confined to one mistress, n. 459. That pellicacy is preferable to vague amours, provided only one mistress is kept, and she be not a virgin, nor a married woman, and the keeping be kept separate from conjugal love, n. 460.

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ERRATA IN VOL. I.

- Page 102. line 11. *For, spirts, read spirits.*
,, 449. ,, 3. *Instead of, the called, read, they called.*
,, 453. ,, 23. *For, principal, read, principle.*

DITTO IN VOL. II.

- Page 10. line 1. *After, are, insert, various.*
,, 59. ,, 16. *After, spirit, insert, Consequently that married partners may love each other from the spirit, and thence from the body.*
,, 197 ,, 28. *For, his, read, this.*
,, 207 ,, 25. *For, neither, read, either.*
,, 357 ,, 29. *For, evil, read, will.*

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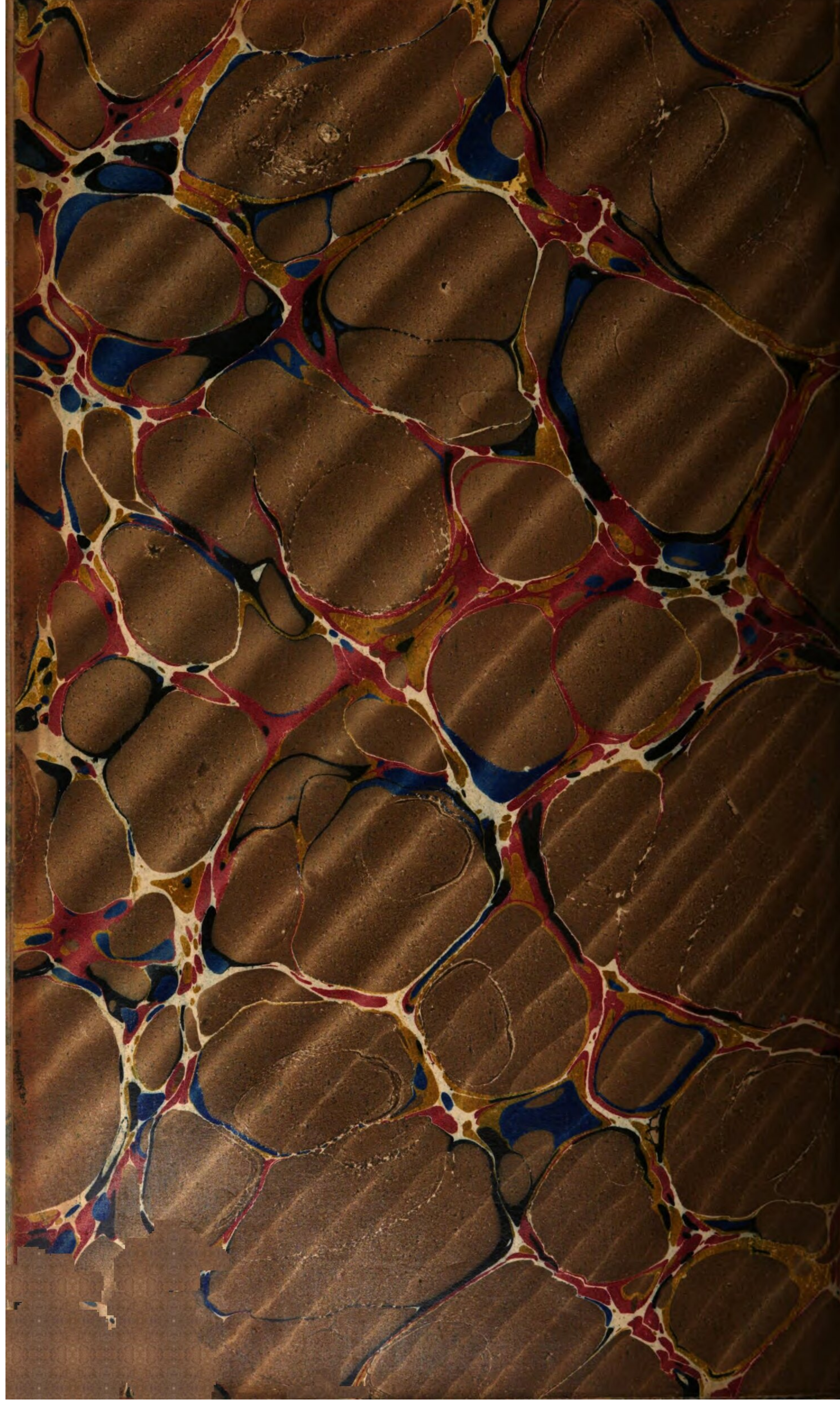
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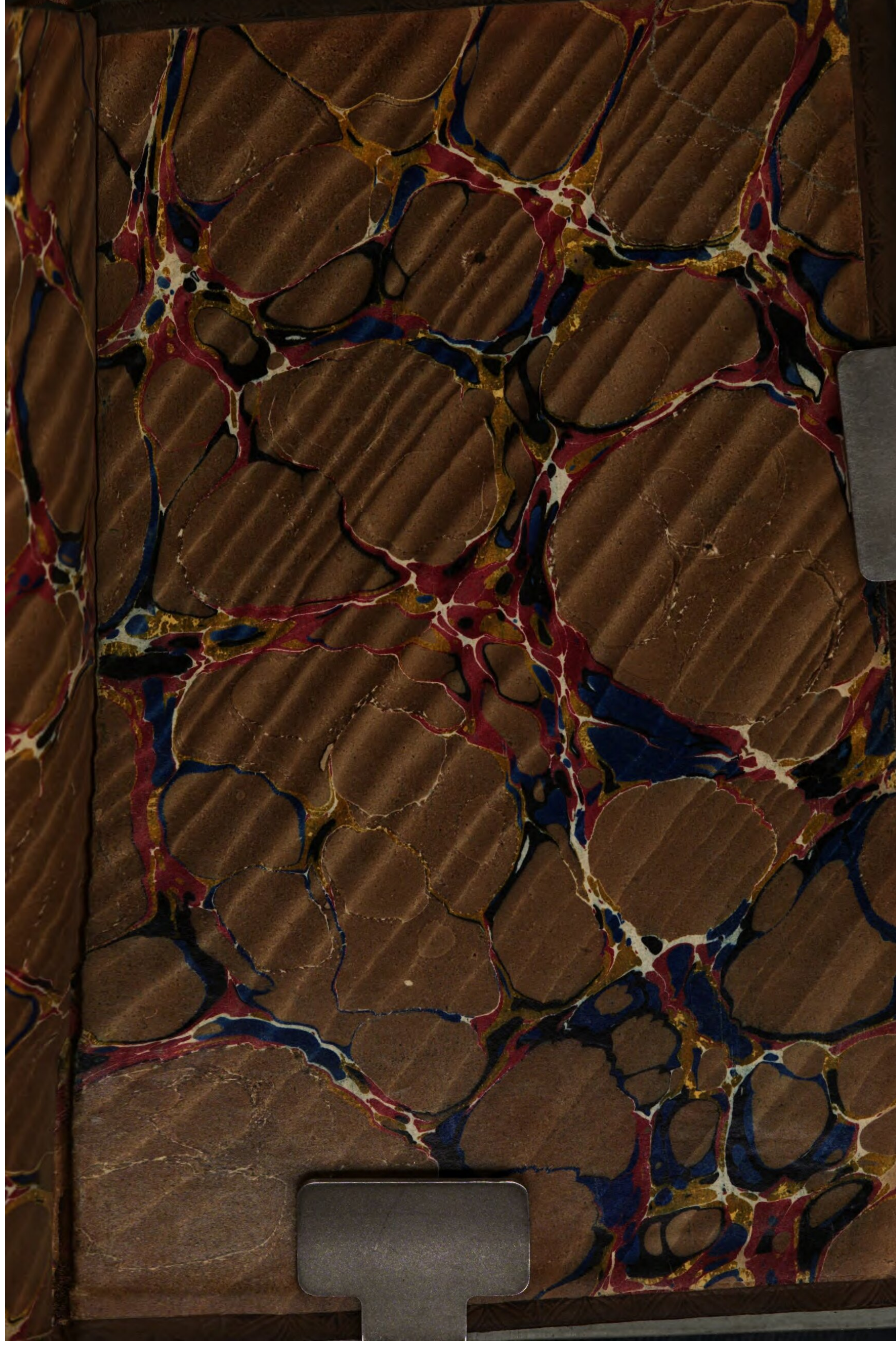
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